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FIRST
INTERNATIONAL CONVENTION
OF
REFORMED PRESBYTERIAN CHURCHES

1896



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OF

REFORMED PRESBYTERIAN CHURCHES.





GREYFRIARS, EDINBURGH, JULY 3, 1896.

FIRST
INTERNATIONAL CONVENTION

OF

Reformed Presbyterian Churches.

SCOTLAND, JUNE 27—JULY 3, 1896.

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EMMANUEL



PREFATORY NOTE.

THE Convention of Reformed Presbyterian Churches, held in Scotland a few weeks ago, was without precedent in the history of the denomination. No attempt had ever before been made to convene an Assembly of representatives of the various branches of the Reformed Presbyterian Church throughout the world. The movement was originated under a sense of the difficulties to be faced and amid many anxieties as to the issue.

As the preparations advanced, the interest increased rapidly over the whole Church ; and, as the date of meeting drew near, the prospects of success became brighter and brighter. In the numbers, unity, and enthusiasm of the Convention, the expectations of all interested were far exceeded. It was a Convention of "living Christians, united brethren, and faithful witnesses." By delegates and others from all parts, it has been pronounced "in every respect a brilliant success." Raise up an Ebenezer, and write on it with "an iron pen and lead in the rock," and with a heart of love, "Hitherto hath the Lord helped us."

The attendance of the members of the Convention at the inauguration of a Memorial at Lochgoin, as the first part of their programme, was singularly appropriate, as hitherto no monument marked the place where lived and wrote that noble man to whom so large a debt is due for rescuing from oblivion the striking stories of the lives and sufferings

of the "Scots Worthies," and preserving them in his immortal work for the benefit of all generations.

The observance of "The Martyrs' Sabbath," on which special Services were held at all the prominent places in Scotland hallowed by Martyr memories, and in all the congregations of the Reformed Presbyterian Churches, was a fitting tribute in honour of those "sceptred sovereigns who rule us from their urns," and a loud voice of testimony to those doctrines of the glorious Gospel which produced the Reformation in Scotland and have conferred inestimable benefits on the world.

At the Social Meeting in Glasgow, on the following Tuesday, at which a hearty welcome was tendered the Delegates by the little Church in Scotland, many Covenanters from the Old and New Worlds met each other for the first time face to face, and clasped hands warmly together in a friendship which will endure while life lasts, and which will be perfected afterwards in the fellowship of the "General Assembly and Church of the First Born" before the Throne.

At the six meetings on the two following days, in the same city, papers were submitted on those great Biblical doctrines and principles which have formed the very substance of the testimony of the Church throughout her whole romantic history—papers which were the products of the mature thought and convictions of their authors; and a series of Resolutions was issued by the Convention as their united deliverance on the application of those distinctive doctrines to the pressing questions of the times—a paper which will take a high place among the more important documents of recent Covenanting history.

The final day of the Convention will be specially memorable, as the delegates and friends, over 600 strong, made the circuit, arm in arm, of those places in the metropolis of the kingdom associated with the story of Reformation and martyrdom; and, with many others, joined together in the evening in that famous city in a public meeting which filled all present with humility, gratitude, and gladness, and closed the proceedings of the week with a crown of honour.

The harmony of the Convention as a body was thoroughly satisfactory on all the subjects and questions discussed—as the Infallibility of the Scriptures, the Supremacy of Christ, National Recognition of Christ, the Spiritual Independence of the Church, Purity of Worship, Presbyterianism, Missions, Romanism, and Temperance. No enemy, even, could detect a sign of the “down grade;” rather the aim throughout was to carry higher the banner for Christ and His truth, “finish” the testimony of Reformers and Martyrs by its application universally, and secure that all the Powers of the world—individual, social, and national—render full allegiance to Him who is Lord of all.

Special attention, as was to be expected, was concentrated on the exposition and enforcement of those principles which enter into the distinctive standing and mission of the Reformed Presbyterian Church in the midst of other denominations. The Convention would not have been worthy of its name and objects had it not given forth a voice on political dissent of no uncertain sound. The separation of the Church from all organizations, religious and

political, which refuse to acknowledge the Supremacy and Law of Christ in their fulness, has been the honour of our Church in all lands whither her children have carried her testimony, and where they have unfurled her banner. This struggle for the Crown-rights of King Jesus is a "controversy which has risen to the heavens and its summit is in the clouds;" and it must not be relinquished till the world of imperial politics be rescued from principles whose tendency is toward anarchy and disaster, and placed under the sway of the sceptre of righteousness in the hands of the Prince of Peace.

The mission of the Reformed Presbyterian Church has not yet been completed. Nor will it, till the principles now demanding political dissent be universally acknowledged. Meanwhile, Covenanters must perpetuate the struggle, and, amid popular scorn, bear its honours. The first international Convention in her history has infused new life into the Church, and cheered her ranks for the great campaign. The issue is not doubtful; the victory is sure. The universal acceptance of those principles which provide overwhelming reasons for the special mission of the Reformed Presbyterian Church will be accompanied by the appearance of the Angel with the seventh trumpet ready to sound, and then the light of Millennial glory shall stream down from the Throne of God and the Lamb.

CONTENTS.

	PAGE.
PREFATORY NOTE. - - - - -	5
CONTENTS, - - - - -	9
HOWIE MEMORIAL AT LOCHGOIN, - -	15
Speeches by	
Rev. Dr. Kerr, Glasgow, - - - - -	18
Sir John Neilson Cuthbertson, LL.D., Glasgow, - -	20
Mr. John Howie, Lochgoin, - - - - -	25
Provost Paton, Eaglesham, - - - - -	27
Mr. A. B. Todd, Cumnock, - - - - -	31
MARTYR MEMORIAL SERVICES, - - -	36
Ayr Churchyard, - - - - -	39
Rev. Henry Easson, Cyprus.	
Ayrsmoss and Muirkirk, - - - - -	42
Rev. Professor Coleman, Geneva College, Pa.	
Bothwell Bridge and Glasgow, - - - - -	46
Rev. H. H. George, D.D., Beaver Falls, Pa.	
Cargill's Birthplace and Blairgowrie, - - - - -	50
Rev. J. C. M'Feeters, Philadelphia.	
Cargill's Stone, Maybole, - - - - -	55
Rev. D. C. Martin, Pittsburgh.	
Crossgellioch and Cumnock, - - - - -	58
Rev. D. M'Allister, D.D., LL.D., Pittsburgh.	

Dalserf and Lanark, - - - - -	64
Rev. Thomas M'Fall, Somerset, N.S.	
Daramead and Cambusnethan, - - - - -	71
Rev. R. C. Montgomery, Philadelphia.	
Drumclog and Strathaven, - - - - -	77
Rev. Professor Willson, D.D., Allegheny.	
Eaglesham, - - - - -	79
Rev. R. J. Dodds, Mersine, Turkey.	
Fenwick Churchyard, - - - - -	83
Rev. James Martin, M.A., M.D., Antioch.	
Kirkconnel Moor, - - - - -	86
Rev. R. C. Wylie, D.D., Wilkinsburgh, Pa.	
Nisbet's Stone, Kilmarnock, - - - - -	90
Rev. A. S. Lyons, Newry.	
North Berwick and the Bass Rock, - - - - -	93
Rev. T. P. Stevenson, D.D., Philadelphia.	
Quarrelwood and Dumfries, - - - - -	95
Rev. W. J. Coleman, Allegheny.	
Renwick's Monument, Moniaive, - - - - -	98
Rev. G. A. Edgar, Olathe, Kansas.	
Rullion Green and Greyfriars, - - - - -	103
Rev. Professor R. J. George, D.D., Allegheny.	
Skellyhill and Lesmahagow, - - - - -	109
Rev. Gawin Douglas, Loughbrickland.	
St. Andrews, - - - - -	115
Rev. C. D. Trumbull, D.D., Morning Sun, Iowa.	
Psalms at the Memorial Services, - - - - -	119

MEETINGS IN GLASGOW.

RECEPTION CONVERSAZIONE, - - - - -	120
------------------------------------	-----

Addresses by

Rev. R. Dunlop, Paisley, - - - - -	120
Mr. D. Richmond, Glasgow, - - - - -	123
Rev. Dr. McAllister, Pittsburgh, - - - - -	125
Rev. T. M'Fall, Somerset, N.S., - - - - -	127
Prof. D. B. Willson, D.D., Allegheny, - - - - -	129
Rev. John Ramsey, LL.B., Ballymoney, - - - - -	131
Rev. Dr. Martin, Antioch, - - - - -	134
Rev. Ezekiel Teaz, Liverpool, - - - - -	137
Rev. Dr. Stevenson, Pittsburgh, - - - - -	138

PAPERS, DISCUSSIONS, &C., - - - - -	141
-------------------------------------	-----

The Distinctive Principles of the Reformed Presbyterian Church, - - - - -	142
---	-----

By the Rev. C. D. Trumbull, D.D.

The Necessity for the Present Maintenance of the Distinctive Principles of the Reformed Presbyterian Church, - - - - -	149
--	-----

By the Rev. W. J. Coleman.

Reformed Presbyterian Literature (British), - - - - -	160
---	-----

By the Rev. J. M'C. Cromie.

Reformed Presbyterian Literature (American), - - - - -	172
--	-----

By the Rev. J. C. M'Feeters.

The Relation between the Distinctive Principles of the Reformed Presbyterian Church and Personal Religion, - - - - -	186
--	-----

By the Rev. John Lynd.

Family Religion and the Social Prayer Meeting in the Life of the Church, - - - - -	193
--	-----

By the Rev. Prof. R. J. George, D.D.

The Praise Service of the Church, - - - - -	203
By the Rev. S. G. Shaw, Ph.D.	
The Government of the Church of Christ, - - - - -	212
By the Rev. Robert Dunlop.	
The Headship of Christ over the Church, - - - - -	223
By the Rev. Prof. Dick, M.A.	
The Unfinished Aspects of the Covenanting Struggle, - - -	231
By the Rev. T. P. Stevenson, D.D.	
National Reform in the United States, - - - - -	242
By the Rev. H. H. George, D.D.	
Dissent from Unscriptural Political Systems, - - - - -	255
By the Rev. R. C. Wylie, D.D.	
The Dominion of Christ over the Nations, - - - - -	266
By the Rev. Prof. J. D. Houston, B.A.	
The Attainments of the Church of the Second Reformation, -	275
By the Rev. James Kerr, D.D.	
The Duty and Benefits of Public Covenanting, - - - - -	289
By the Rev. A. M. Moore, M.A.	
National Reform in Great Britain, - - - - -	295
By the Rev. John M'Donald, M.A., B.D.	
Resolutions Adopted by the Convention, - - - - -	309
The Continuing Obligation of Public Covenants, - - - - -	317
By the Rev. Prof. D. B. Willson, D.D.	
The Influence of the Covenanted Reformation on Civil and Religious Liberty, - - - - -	326
By the Rev. William Dick, M.A.	
Martyr Memorials, - - - - -	337

The Law of Christ in Relation to Social Questions,	- -	358
By Mr. J. C. Dick, M.A.		
Romanism, the Foe of Civil and Religious Liberty,	- -	368
By the Rev. D. M'Allister, D.D., LL.D.		
Motion of Thanks to Committees,	- - - - -	390
Greetings from Methodist Conference,	- - - - -	391
Resolution on next International Convention,	- - -	391
Motion on Position of the Reformed Presbyterian Church,	-	391
Resolution of Thanks to Minister and Managers of Hope Street Free Church, Glasgow,	- - - - -	392
The Principles of the Reformed Presbyterian Church and Missionary Enterprise,	- - - - -	393
By the Rev. D. C. Martin.		
MARTYR SCENES IN EDINBURGH,	- . - - -	398
PUBLIC MEETING IN EDINBURGH,	- -	416
Addresses on		
Theological Thought in the United States,	- - -	418
The Temperance Reformation,	- - - - -	421
National Reform in America,	- - - - -	425
Romish Aggression in Church and State in Great Britain,	- - - - -	430
Secret Societies,	- - - - -	433
The Political Attitude of Reformed Presbyterianism,	-	438
APPENDIX—Augustine and the Papacy,	- - - - -	448
MEMBERS OF THE CONVENTION,	- - - - -	452
INDEX,	- - - - -	465

ILLUSTRATIONS.

Greyfriars, Edinburgh, July 3rd, 1896,	- -	Frontispiece.
Lochgoin Farmhouse,	- - - - -	14
Howie Monument, Lochgoin,	- - - - -	26
Ayr Monument,	- - - - -	40
Bothwell Bridge,	- - - - -	47
Knox Monument, Glasgow,	- - - - -	49
Cargill's Bible,	- - - - -	51
Peden's Monument, Cumnock,	- - - - -	62
Grave of Inglis, Cambusnethan,	- - - - -	70
Blackadder's Tomb,	- - - - -	94
Renwick's Monument, Moniaive,	- - - - -	100
Greyfriars Churchyard,	- - - - -	106
Rev. Dr. Martin, Antioch,	- - - - -	134
St. Margaret's and the Abbey, Westminster,	- - - - -	144
Military Order by Dalzell of Binns,	- - - - -	338
Hand-Bill with Acts against the Covenants and Conventicles,		340
Page of Letter by Renwick,	- - - - -	342
Memorials at Lochgoin,	- - - - -	345
The Bass Rock,	- - - - -	347
Bibles of Covenanters,	- - - - -	356
The Grassmarket, Edinburgh,	- - - - -	400
Martyrs' Monument, Greyfriars,	- - - - -	406
John Knox,	- - - - -	410
John Knox's Pulpit,	- - - - -	412
Janet Geddes' Stool,	- - - - -	413
The Scott Monument.	- - - - -	414
Holyrood Palace,	- - - - -	416

The Executive of the Convention regret that they could not obtain for publication all the papers and addresses.

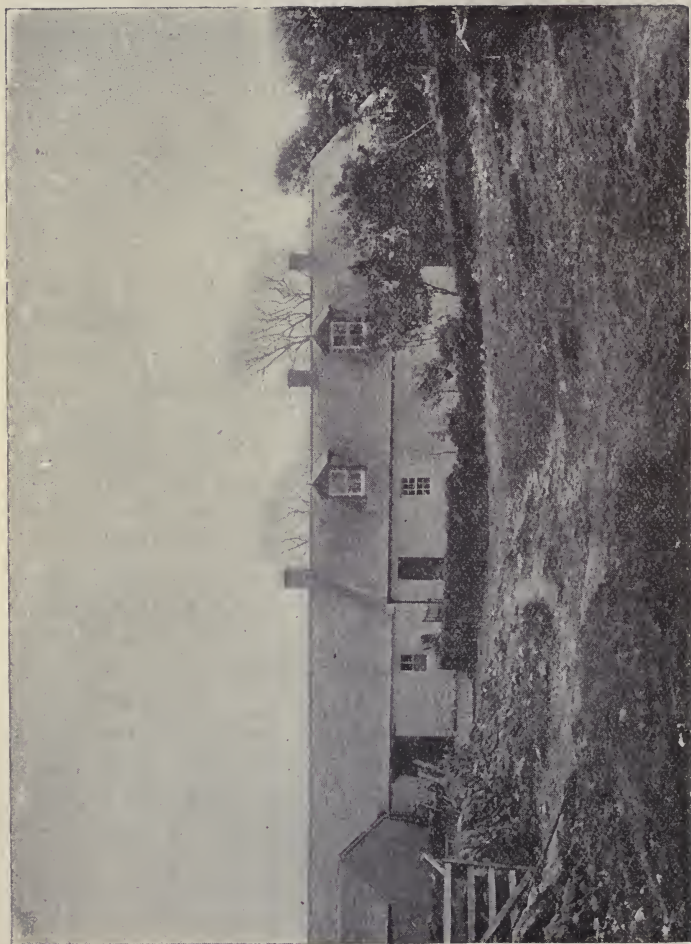
Convention of Reformed Presbyterian Churches.

THE HOWIE MEMORIAL AT LOCHGOIN.

Saturday, 27th June, 1896.

LOCHGOIN lies far up in the moors of Ayrshire. It is 1000 feet above the level of the sea. The few green fields round the farmhouse are an oasis in the wilderness. It has been the home of the Howies for seven hundred years. Driven from their native land by the blast of Papal persecution which burst over the Waldensian Valleys, the Howies fled to Caledonia. When that storm broke out in the land of their adoption, they welcomed the oppressed to their home and their hearts at "lone Lochgoin." Here lived the author of "The Scots Worthies"—that book which has embalmed the lives of "the godly Wishart, the apostolic Knox, the courageous Melvilles, the prophetic Welch, the dignified Henderson, the renowned Gillespie, the heavenly-minded Rutherford, the faithful Guthries, the heart-melting Livingstone, the zealous Cameron, the honest-hearted Cargill, the prayerful Peden, and the steadfast Renwick." There was a burning bush in a desert and a Bethel on a mountain top. Lochgoin was a Paradise in the wilderness, and round about the family and "Worthies" gathered there were horses and chariots of fire.

The proposal to erect a monument to the John Howie of "The Scots Worthies"—the most famous Howie of them all—took shape on the centenary of his death, three years ago. A Howie Memorial Committee, composed of ministers and other



LOCHGOIN FARMHOUSE.

gentlemen of the various Protestant Churches, was at once formed, and Mr. A. B. Todd, author of "The Homes, Haunts, and Battlefields of the Covenanters," was appointed one of the Honorary Secretaries. Contributions flowed in from all parts of Scotland, and from friends of the movement in England, Ireland, and foreign lands. It was resolved that the monument be of Creetown granite, in the form of an obelisk 27 feet high, and that it be raised on the "tope" close to the farmhouse of Lochgoin—a raised mound, from which a view of the country is obtained for many miles. The Memorial Committee most cordially agreed to hold the inauguration at the time of the meeting in Scotland of the Convention of Reformed Presbyterian Churches, and otherwise arranged a programme for the ceremony which was exceedingly popular.

The morning of the last Saturday of June promised a cloudless day. The sun shone brightly throughout, and even the moors put on their summer attire. The members and friends of the Reformed Presbyterian Convention left Nicholson Street, Glasgow, at 2 o'clock. They formed an imposing procession for the whole twelve miles of the journey—twenty-five coaches and over five hundred persons. On passing Eaglesham and climbing into the highway through the moors, vehicles of all kinds, groups of travellers, cyclists, and single pedestrians were seen on all sides converging toward Lochgoin. The heavier brakes were not allowed to attempt the narrow cartway, a mile-and-a-half in length, from the main road to the monument. The ceremony was commenced at 4 o'clock, and at that time there would be present about four thousand persons, while many were yet hastening forward by the private road and the sheep-tracks through the moors. The vast assembly included the members of the Howie Memorial Committee, representatives from all the towns nearest Lochgoin, and from Wishaw, Berwick, Helensburgh, Greenock, Stranraer, Edinburgh, Dumfries, Wick, etc. There were about fifty from various parts of Ireland, and seventy from the United States and Canada. The silence of the wilderness was broken by prolonged applause

on the unveiling of the monument, by cheers on the introduction of Mr. Howie to declare his willingness to guard the memorial of his famous ancestor; and more sweetly and grandly still by the singing of Psalms by the assembled worshippers. In the midst of the proceedings, too, many looked upward to catch a sight of those larks that were trilling their notes with heart-moving clearness away up in the cloudless sky.

“Far up in heaven near the white sunny cloud
The song of the lark rose melodious and loud.”

Rev. Dr. Kerr, Glasgow, presided.

Psalm c. was sung.

Rev. James Jeffrey, M.A., Glasgow, led in prayer.

The Chairman said—We are met to-day to do honour to the memory of John Howie, the author of “The Scots Worthies.” We meet to honour one who honoured the Scottish Reformers and Martyrs; to honour one who, by placing on record the story of their struggles and sufferings, helped to immortalize them, and who has thereby immortalized his own name and his dwelling-place, Lochgoin. We meet to give some expression through this monument of our desire to redeem a national debt to the Howie of a hundred years ago—a national debt? aye, a world-wide debt. In your journey up to this lonely spot in the moors of Fenwick for this purpose to-day, your thoughts must have reverted to those times of reformation and martyrdom which have secured undying fame for this land of the Covenanters; and you would be picturing the contrast between these days of liberty and peace and those when people could not dare to assemble for the worship of God except in some wild moorland like this, or some deep dell by rocks o’er-canopied; when

“In Wellwood’s dark moorland the standard of Zion,
All bloody and torn, ’mong the heather was lying.”

The dragoons of Claverhouse are not now scouring the land, and no Stuart tyrant sits on the throne of the British realm.

To whom under God do we owe the civil and religious liberty everywhere in the ascendant? To those who, two hundred and fifty years ago, entered into covenant with God in Greyfriars, Edinburgh, 60,000 strong. To the Men of the Moss-hags. To preachers like Cargill, patriots like Cameron, and peasants like the Howies of Lochgoin—men who

“Dared alone be free
Amid a nation’s slavery.”

If these hills and moors could speak they could tell us incidents of thrilling interest that, though unknown to history, cluster round Lochgoin. Some of the most notable of those “Worthies” whom John Howie has embalmed in his immortal work frequented this spot in the Ayrshire wilderness—the prophetic Peden, the saintly Cargill, the fearless Cameron, and the valiant Captain Paton. One of the noblest of the acts of these lovers of Christ and their country’s weal was the preparation of the Declaration against the monarch who was staining the land with blood—the Declaration posted at the Cross of Sanquhar by Richard Cameron and his patriotic band. The preparation and publication of that Declaration was one of the most magnificent strokes of Christian statesmanship in all history. If that spirit and policy were in the ascendant now throughout the European nations, the massacre of the Armenians would soon terminate, and the Turk would be compelled to respect the rights of humanity. But in lone Lochgoin, I doubt not that Declaration was prepared; there (pointing to John Howie’s house, close to the monument) was forged that thunderbolt against tyranny in Scotland—against tyranny the world over. Certainly, the fire of a love of freedom burned brightly near the hearth of the farm-stead of Lochgoin, for, on the overthrow of the Stuart dynasty, Howie of Lochgoin announced the fact to the Earl of Torfoot, shouting loud, as he tossed his bonnet into the air, “Glorious news! the tyrant has abdicated and Scotland is free. Hurrah! Scotland and King William and the Covenant for ever.”

A distinguished writer has well said: "That man may not be envied whose patriotism does not gain force by a look at Marathon, and whose piety does not grow by a look at Iona." May it not also be said here that that man may not be envied whose patriotism is not enflamed by the sight of those hills at Drumclog where the loyal Covenanters hurled back the forces of their oppressors, and whose piety does not glow by the sight of Lochgoin, this Bethel of Covenanted Caledonia.

"Thou refuge in the wilderness, in thee John Howie toiled
And chronicled those noble lives whom lawless bands despoiled.
High praise and honour to his name. Time's last sun shall decline,
Ere Scotia's loyal children cease to think of thee, Lochgoin."

As we assemble on this historic ground to-day to unite in doing honour to the "Worthies" of Scotland, and to Howie, their "grand old chronicler," let us renew our faith in the God whom they worshipped and the Saviour whom they loved, and let us take a firmer grasp of those Scriptural and imperishable principles which have brought glory to our kingdom, and which shall bring greater glory to Britain yet, and glory to all the kingdoms of the world.

Sir John Neilson Cuthbertson, LL.D., Glasgow, delivered

THE INAUGURAL ADDRESS.

Sir John said: Christian friends, my first words must be an expression of thankfulness to Almighty God for having brought so many of us to this historic spot on this summer evening. We stand upon the tap, or tope, where of old a sentry was placed night and day to watch the approach of the enemy. The place is itself an inspiration—its bleak and lonely situation, 1000 feet above sea level, its commanding prospect over moor and mountain on every side—the centre of many interesting memories. Here may have found shelter the heroic Cameron, the saintly Renwick, the valiant Cargill, and the gallant Paton. The door of that farmhouse was ever open to the persecuted, and, although it was twelve times plundered by Claverhouse

and his dragoons, yet never was sufferer apprehended within it.

This gathering may be regarded as the outcome of another held on this same spot on Sabbath, 4th June, 1893—the two-hundred-and-fourteenth anniversary of the battle of Drumclog—in order to mark the centenary of the death of John Howie, author of “The Scots Worthies,” and to promote the erection of a monument to his memory. We are now assembled to witness the completion of the work, to inaugurate this granite obelisk, and to hand it over to the care of his grandson—another John Howie—with the prayer that Almighty God may continue to vouchsafe to him and his His choicest blessings, spiritual and temporal, and that He who has been the God of his fathers may be his God and guide even unto the end.

The family of Howie have been settled at Lochgoin for about 700 years. It is pleasant to hear that they have occupied the same farm for so long a period. The Howies are believed to have come, so far back as the twelfth century, as refugees from the persecutions then prevalent on the Continent of Europe; and a blessed arrival it was for them and for this country, for in the intervening centuries they have been the defenders of religious liberty and the protectors of those who suffered for their faith. John Howie, whose memory we are met to honour, was the twenty-eighth of the name, and was born 14th November, 1735, or forty-seven years after the Revolution, while the memories of the “killing times” were still fresh. For the first twenty years of his life he enjoyed the society of his grandfather, who died at the age of ninety, having been born in 1665, or twenty-three years before the close of the persecutions, and who had had personal intercourse with many of the Covenanters. The boyhood of our hero was not spent here, but with his mother’s friends, in the neighbourhood of Kilmar-nock, and there, at the parish school, he had the benefit of a good plain education. But he was a frequent visitor at Lochgoin, and no doubt often walked over the moor and spent the afternoons and evenings with his paternal grandfather, from

whom he would receive many graphic and circumstantial accounts of the men and the times of the Covenant. We can fancy the old man pointing out to his enquiring grandson the places which had been hallowed by the prayers of these holy men—the moors and glens where they had passed days and nights in hunger, and cold, and pain—until the young man's heart would be fired with admiration for the deep devotion of those men of God, and with indignation at the cruelties and wrongs which they suffered. This older John Howie had been privileged in 1688 to announce the downfall of James II. and the arrival of William in these words: "Glorious, glorious news, the tyrant has abdicated and Scotland is free! Huzza! Scotland, King William, and the Covenant for ever!" It was the contemplation of these "faithful contendings," and the reading of a manuscript life of James Renwick, last of the martyrs, which induced young Howie to collect materials and to write "The Scots Worthies"—one of the classics of Scottish literature, entitling its author to be described by Sir Walter Scott as "the fine old chronicler of the Cameronians." Like many of the men of those days, Howie did not accept the Revolution Church, but connected himself with the Cameronians, or followers of Richard Cameron (who fell at Ayrsmoss, 22nd July, 1680), as the Reformed Presbyterians were then called. He continued to attend the ministry of the Rev. Mr. Steven at Crookedholm, until his last serious illness in 1791, and died on Saturday, 5th January, 1793, aged 57 years. The last words he was heard to utter were: "Christ will come." His remains lie buried in the churchyard of Fenwick.

The first edition of "The Scots Worthies" was published in 1775, and Howie thus describes his object in writing it: "I designed nothing but a defence of the doctrines and discipline that we were by solemn Covenant engaged unto, and that the late martyrs sealed with their blood." It comprises graphic accounts of the sufferings and deaths of seventy-one patriots and martyrs, including Richard Cameron, Donald Cargill, William Guthrie, Hackston of Rathillet, Captain Paton,

Alexander Peden, James Renwick, John Welch, and George Wishart—names well worthy to be cherished in the annals of Scotland. There is much of the old Covenanting spirit in the book, and of that mysterious prophetic insight into the future, so prevalent among the sufferers of those times. It is the best exposition extant of the principles of the men who fought for Christ's Crown and Covenant. In addition to "The Scots Worthies" Howie wrote several other books, all dealing with the events of those times, the best of which, perhaps, is "An Alarm to a Secure Generation," published in 1780.

The most miserable thought in connection with the whole matter is that all the horrid cruelties were the work of Scotsmen, the minions and agents of a professed Protestant and once-Covenanted King, for whom the nation had done and suffered so much. James VI. of Scotland and I. of England was a Presbyterian, and did much for the furtherance of Presbytery while he remained in Scotland. No sooner, however, had he removed to England than his sympathies turned toward Episcopacy. If I mistake not, the saying is attributed to him that he had come to think that "Presbyterianism was no religion for a gentleman." His unfortunate son, Charles I., made things worse: he went in wholly for Episcopacy. It was during his reign that the famous incident of Jenny Geddes and the cutty stool was enacted in St. Giles' Cathedral. It was in his reign, too, that the Presbyterians found it necessary to draw up the National Covenant in 1638 and the Solemn League and Covenant in 1643. These documents were signed by men of all ranks throughout the land, were ratified by the General Assembly in 1643, by the Scottish Parliament in 1644, and were signed by Charles II. at Spey in 1650 and at Scone in 1651. Then came the ten years of the Commonwealth. Then in 1660 came the Restoration, and with it the Acts Rescissory, the sending of Bishops to Scotland, and the reversal of much that was dear to the people. All this they resisted to the utmost of their ability, with the result that brute force was employed against them, that the Presbyterians were crushed, and

that during the reigns of Charles II. and James II. the land was filled with blood. Men suffered martyrdom and horrid cruelties for conscience sake. They were not merely put to death as criminals on the scaffold—they were tortured, sawn asunder, quartered, their hands cut off, and every conceivable cruelty perpetrated. “The number of those who perished through cold, hunger, and other distresses, contracted in their flight to the mountains, and who sometimes when on the point of death were murdered by the bloody soldiers cannot well be calculated.” It has been stated that “during the twenty-eight years of persecution in Scotland above 18,000 people suffered death or the utmost hardships and extremities.” The country was greatly stirred, and no wonder! But in 1688 the day of reckoning came, and James II. fled from his throne and country, leaving behind him a name for cruelty and treachery more odious than that of any other monarch.

We do well to remember how great things the Lord hath wrought for us as a nation. My thoughts have, of late, been driven to two great events in our history: the defeat of the Spanish Armada in 1658 and the landing of William of Orange in 1688. They closely resemble God’s dealings with His people of old—there is nothing more wonderful in Old Testament Scripture. Some people nowadays are inclined to belittle King William III., but he was undoubtedly the founder of our present liberties, both civil and religious. We do well to contrast with the dreadful times of which we have been speaking the peace and quiet which the nation has for two hundred years enjoyed, and which we still enjoy. John Howie and his friends were not the cheerful Christians one delights to see. They were hard-handed and hard-headed, continually on their defence. No wonder they incurred the reproach of being dour and dogged. It was largely to their resoluteness and their perseverance that, under God, we owe our present privileges.

Dear friends, let us look beyond the seen and temporal, and in all these events recognise the hand of “the only wise God,

our Saviour, to whom be glory and majesty, dominion and power, both now and ever, Amen."

At the close of his address, Sir John drew aside the curtain which veiled the central panel and inscription on the monument, amid loud applause. The inscription is on the panel facing the farmhouse:

IN MEMORY OF JOHN HOWIE,
AUTHOR OF "THE SCOTS WORTHIES,"
BORN 1735—DIED 1793.

"I HAVE CONSIDERED THE DAYS OF OLD."—Psalms lxxvii. 5.

The base of the four-sided column is of rough boulders of granite, and on several of these are the names, with lettering in lead, of prominent Reformers and Martyrs, as Knox, Henderson, Melville, Argyle, Rutherford, Cameron, Cargill, Renwick, and Paton.

Mr. John Howie, Lochgoin, said: It would be strange if I were an unmoved observer of what is taking place at Lochgoin this day. The address just delivered by Sir John Cuthbertson and your repeated applause have stirred me very deeply. The proposal to erect a monument here in honour of the author of "The Scots Worthies" did not originate with any of his immediate descendants. It originated with others, and by them has been completed with all success, as this day's ceremony proves. The first public step in the movement was taken at a service conducted here on the first Sabbath of June three years ago by the Rev. Dr. Kerr, Glasgow. It was at once approved by persons of all Churches throughout Scotland and friends in other parts of the world; and the result is this handsome monument, now unveiled amid displays of the generosity and good-will of this vast assembly, the largest ever met at Lochgoin. It has always been a pleasure to my wife, my family, and myself to receive the visitors that come year after year from all lands to see this lonely spot in the moors of Ayrshire, and we have received inspiration and comfort from their conversation and religious exercises on these occasions.



HOWIE MONUMENT, LOCHGOIN.

It will now give us additional pleasure to show them this granite memorial of him whose services to the "Worthies" of the land you have so highly commended to-day. As the present tenant of Lochgoin, and the thirty-first John Howie in direct line, I thank you all most heartily for this memorial of my illustrious ancestor. I undertake with pleasure the care of the monument, and hope to hand it down to my son and his successors at Lochgoin uninjured. May I express the earnest hope that the proceedings of this day will help to interest us all more deeply in the lives and struggles of those Reformers and Martyrs of whom John Howie wrote. May we imitate their piety and patriotism, and love and serve the Saviour and Lord whom they loved and served so faithfully and so well. I again thank you with all my heart for the memorial you leave at Lochgoin this day.

P S A L M CXII.

Praise ye the Lord. The man is bless'd
That fears the Lord aright,
He who in His commandments
Doth greatly take delight.

His seed and offspring powerful
Shall be the earth upon :
Of upright men blessed shall be
The generation.

Riches and wealth shall ever be
Within his house in store :
And his unspotted righteousness
Endures for evermore.

Unto the upright light doth rise,
Though he in darkness be :
Compassionate, and merciful,
And righteous is he.

Surely there is not anything
That ever shall him move :
The righteous man's memorial
Shall everlasting prove.

Provost Paton of Eaglesham, a descendant of the famous Captain Paton, moved the adoption of the following resolution : "This assembly records its satisfaction with the monument now erected in memory of John Howie, the author of 'The Scots Worthies'; expresses its gratitude to the Memorial Committee, and especially to Mr. A. B. Todd, of Cumnock, for their efforts and success, and cherishes the confidence that this memorial will be helpful in awakening deeper interest in those 'Worthies' whose struggles and triumphs John Howie of Lochgoin did so much to immortalize."

The Provost said : I am fully sensible of the great honour

conferred on me by asking me to perform not only a highly important but a most pleasant duty on this memorable occasion. At the same time, I am equally sensible of my inability to do justice to the task. The committee have, by their splendid efforts, completed a duty which must ever redound to their credit, and whose hearts cannot but be cheered on this, if I may so express it, coronation day—the day in which their labours have been crowned with honour and success.

If the Committee thought, as I believe they did, that the day had now dawned when the Covenanters should be more in evidence than they have been, I thoroughly agree with them. For it appears to me we are living in a most accommodating age, when the truths for which the faithful have suffered and bled are looked on by many in a newer light as antiquated and out-of-date. Now, I do not affirm that the Covenanters were perfect. Neither am I here to defend their every action. If they made mistakes, the marvel is that they were so few. But I do maintain that the truths essential to salvation they held firmly to the death.

Is it not therefore strange that the Covenanters, to whom we as a nation are so deeply indebted for the civil and religious liberty we enjoy, are so little heard of, and seem to be known only to many through the writings of popular authors, who, like Alexander the Coppersmith in the days of Paul, wrought them much evil? Can anyone, for instance, read “Old Mortality” and fail to observe that Sir Walter Scott treated them with contempt?—caricaturing their faithful pastors with ludicrous names, and thereby making them the laughing-stock of those who are ignorant alike of their lives and sufferings; nay, more, in his description of the battle of Drumclog (fought near yonder hill) introducing an incident which had no foundation in fact, and which, though promptly corrected at the time by Dr. McCrie, has never been expunged from his writings, but even now circulates round the world with every new edition of his work. I refer to the death of Cornet Graham, who,

he informs us, was shot down while bearing a flag of truce, by John Balfour of Burleigh. I have a great admiration for the genius of Sir Walter, he was not often unfair; but regarding the Covenanters he was not only unfair but positively cruel. Take another author of less note, Professor Aytoun, and we find in his "Lays of the Cavaliers" that he so eulogises the character of Claverhouse and so far exceeds the utmost bound of poetic license that, were he not seemingly so much in earnest, we would prefer to accept his description as a splendid piece of irony. It is even very difficult to imagine that Claverhouse was the hero of whom he wrote the following lines:

"Last of Scots, and last of freemen,
Last of all that dauntless race,
Who would rather die unsullied
Than outlive the land's disgrace!
O thou lion-hearted warrior!"

Lion-hearted warrior, forsooth! Verily he possessed the savage instinct of the brute; and that he may be the last of his race is my earnest hope and sincere desire. But where was his lion-heart when he shot down John Brown, of Priesthill, in the presence of his wife and children—an act sufficient of itself to brand his name with eternal infamy? Where was his lion-heart when he rode from East to West, from North to South, hailing his innocent victims to torture and death, or hastening their departure to glory by deepening the hue of the heather with their blood? And yet this is the man who, the Professor tells us, "would rather die unsullied than outlive the land's disgrace." How could this cruel murderer die unsullied with hands so deeply imbrued in the blood of the martyrs? Aytoun might as well have attempted to whiten the dark skin of the Ethiopian as thus endeavour to gain for this bloody persecutor the esteem of the Scotch race. No; we might have understood him better had he described him as a fit instrument in the hands of a perjured and licentious monarch, who was a disgrace to the British throne.

But come down to our day, and we find it is not uncommon to hear the martyrs of the Covenant spoken of and sneered at as a race of fanatics. Nor is this to be wondered at, if they derived their information from the writers to whom I have referred. It seems easy for such critics, living now in the reign of our beloved and good Queen Victoria, to sit in judgment and pronounce a verdict of fanaticism on the God-fearing men and women who, from near the middle till nigh the close of the seventeenth century, suffered every manner of torture and even death itself for the faith they held so dear.

But is it right? Is it fair? Is it honest thus to judge without taking into consideration the times in which they lived, the cause they maintained, and the sufferings they endured? I trow not. Who can even imagine the sufferings of that period? John Howie, whose monument stands before you—(all honour to Dr. Kerr, Mr. A. B. Todd, and the members of Committee associated with them for placing it there)—I say John Howie did much by his writings to bring many of their lives and sufferings to view, but the full extent of their suffering from say 1666 to 1688 is known only to Him who marks the sparrow's fall and numbers the hairs on our heads. Truly they were awful when the dead were envied by the living, as in the case of Alexander Peden at Richard Cameron's grave in Ayrsmoss. There he stood, an old man, sad and weary. All was silent in that lonely moor, save mayhap the bleating of sheep, the wail of the plover, or the hum of the bee. Reverently uncovering his grey hairs, and with eyes fixed on heaven as the tears coursed down his furrowed cheeks, Peden cried out: "O tae be wi' Ritchie!"

Call such men fanatics if you will, but would to God we were all fanatics, and possessed their zeal for Christ's Crown and Covenant! We are in no danger of suffering either torture or death for the faith we hold. No poet shall dream at our departure of horses and chariots of fire, with angel drivers, descending to convey our souls to the New Jerusalem, or behold them in their ascent gliding o'er the arch of the rain-

bow, and through the thunderpath to inherit an unfading crown and a kingdom of glory. But let us never forget that, on through the valley and cloudland of earth and time, every true Christian must fight the good fight of faith, and, if faithful to death, will receive a crown of life, and join those sainted martyrs in that glorious city which hath foundations whose builder and maker is God.

I have much pleasure in recommending this motion for your approval. Our heartiest thanks are due Mr. A. B. Todd and the other members of the Committee for their arduous labours. They undertook a noble task and have nobly completed it. I am therefore confident that the motion will not only meet the approval of this immense audience, but will be duly appreciated by thousands and tens of thousands of the sons and daughters of the United Kingdom throughout our Colonies and lands that are far away.

The Rev. Professor Hastie, Glasgow University, in seconding the resolution, and the Rev. W. H. Carslaw, M.A., Helensburgh, in supporting it, paid eloquent tributes to the religious and political services rendered by the Scottish Reformers and Martyrs.

Mr. A. B. Todd, Cumnock, replied: To-day a dream of my very early boyhood has been realized, for well do I remember something of the kind passing through my mind, when, long, long years ago, and when a very little lad, I stood near to this very spot, along with my excellent Covenanting father, and listened to the burning, moving eloquence of the late Rev. John Carslaw, of Airdrie, preaching Christ, and also vindicating the character of the Scottish Covenanters of the seventeenth century. Very early in life I was told the thrilling story of the long and cruel persecution during the years of unrighteous rule of the two last Stuart Kings; and one of the first books put into my hands—after the Bible—by my godly parents—whose memory is an inspiration to me yet—was “The Scots Worthies” of John Howie, and which I frequently read then through a mist of tears. But for that

famous work, we would have wanted many of the most striking and touching pen pictures ever drawn; notably that last sorrowful face-washing of the heroic Richard Cameron away over yonder, at Meadowhead, on the water of Ayr, on the morning of the sanguinary battle of Ayrs Moss, where, fighting and praying for Christ's Crown and Covenant, he poured out his life-blood upon the heath with eight other compatriot heroes and martyrs.

But for John Howie, how much less would we have known of the wanderings, wrestlings, renown, the hair-breadth escapes of the pious, weird, and Elijah-like Alexander Peden? of the godly, steadfast Donald Cargill? of the deeds of valour performed by the brave Captain Paton of Meadowhead, in this Parish, whose home was only a little way over the hill? of the fervid and undaunted James Renwick, the last of the Scottish Martyrs? and of many other holy and brave men who laid down their lives on scaffold and on field, contending for Messiah's claim as Head of His Church and Governor over the nations?

With the lives of these noble men, and the times in which they lived, John Howie had made himself fully acquainted; even with the lives and actions of such cruel and relentless persecutors of the Covenanters as Dalzell of Binns and Graham of Claverhouse—ferocious, bloody men—"who stained for aye a warrior's sword;" and how that:

"With eagle eyes.

They pierced the fold and found the prize.—
Found the brave men with watching tired,
But yet with deep devotion fired
To worship, though a host said nay,
As conscience pointed out the way:
In its blest exercise they fell,
Sore stricken in the mountain dell;—
'Mid taunt and scorn they died, they died
By desert stream and lone hillside."

Yes, and it was because they did so, that John Howie has embalmed their memories so lovingly and so lastingly in his

thrilling and deeply-interesting work, "The Scots Worthies," and that in it and numerous other works he strove to keep their memories green, and to perpetuate the names, the fame, and the great and noble principles of these devoted patriots, principles which even now—more than a century after his death—are giving good evidence that they are once more "taking root downward and bearing fruit upward."

"The righteous," we are told upon the surest word, "shall be in everlasting remembrance;" and so neither the comic representations of a Butler, the dramatic genius of a Dryden, the fascinating fiction of a Scott, nor the more virulent, more disingenuous, though far less able assaults of some present-day writers have succeeded in the least in tarnishing the fame or obscuring the memories of the Scottish Covenanters,—

"The men who dared alone be free,
Amidst a nation's slavery."

Few men have ever been so deserving of a monument as John Howie; and there, now it stands, far up here among the moors, and where for the most part "Nature sows herself and reaps her crops," and near to that house of world-wide fame—Lochgoin—that house in which the grand biographer of "The Scots Worthies" was born, lived, wrote, prayed, and sang praises to his God—(in which last exercise he tells us he greatly delighted); that house in which he rendered back his soul to his Creator; and of which dwelling-place now, we may well say in these striking lines of the "Night Thoughts":

"The chamber where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven."

There, we hope and believe, his monument will long withstand "the angry shaking of the wintry storms" which so frequently career across these "moorlands of mist," and also long resist the corroding touch of "Time's effacing fingers." Yet one day, perhaps, in the long lapse of years, even that graceful granite obelisk may crumble into dust; but the grand, priceless, and

eternal principles of civil and religious liberty, in defence of which the Covenanters fought and fell, and yet, in falling, conquered—principles which John Howie delighted to promote, and was ever ready to vindicate, and which shall never perish, for—

“Truth crushed to earth shall rise again,
The eternal years of God are hers ;
But Error, wounded, writhes in pain,
And dies among her worshippers.”

Addresses were also delivered by Rev. Dr. Wells, Glasgow ; Rev. D. Landsborough, Kilmarnock ; Rev. Dr. Ferguson, Glasgow ; and Mr. J. Pollock Wylie, Glasgow.

Thanks were given Sir John Neilson Cuthbertson for the Inaugural Address, and a request for its publication was heartily adopted.

Psalm lxxii. 17-19 was sung.

The Benediction was pronounced by the Chairman.

Standing at the monument after the vast congregation began to move away, the sight was one never to be forgotten. The winding cart-road and the paths through the moor were traced at a glance by the streams of people scattering slowly away homeward ; and when, in a little, the eye was raised to look farther abroad, a vast panorama of moorland and mountain, city and sea, green valley and azure sky, spread and glowed and rolled away outward and onward and upward into the infinite. One stands on a Pisgah, and views the whole Covenanted land. Fourteen miles away, and a thousand feet below, towards the east, lies Glasgow, with its well-nigh a million souls, sending up, through haze and smoke, its towers, steeples, and stalks. Fifty miles and more northward, proud Ben Lomond and other mountains pierce the clouds with their summits. Toward the west stretches the Firth of Clyde, laving the shores of Bute and Argyll. Far above it tower

Goat Fell and other Arran peaks, the evening sun now striking into singular clearness their flinty brows; while, a little to the south, Ailsa Craig sits out in commanding silence, set in our silvery inland sea. The horizon to the south is bounded by the blue hills of Galloway, and on the east stands Loudon Hill, famous in Covenanting story, as near it Claverhouse and his dragoons were routed, and the patriotic sons of the land bore off the laurels of the day. Amid these rocks of Horeb, hills of Bashan, and seas of Galilee, the Lord of Hosts trained a people who drew inspiration from the book of nature open ever before them, and whose deeds can never be effaced from the annals of the world.

Two miles and more away, many turned and looked back on the monument, towering like a lighthouse amid a sea of moors, and many a heart would resolve in the line of that text left behind, cut in granite: "I will remember the days of old."



Convention of Reformed Presbyterian Churches.

MARTYR MEMORIAL SERVICES.

Sabbath, 28th June, 1896.

MANY parts of Scotland have been rendered for ever memorable by their association with the lives and deeds of the Reformers and Covenanters. They have been flowered by the graves or decorated with the crowns of the Martyrs. It was becoming that, on the occasion of a Convention of Covenanters from various parts of the world, the Banner should be waved again at those hallowed spots, by the proclamation of that everlasting Gospel in which the sufferers gloried, and the vindication of those Bible doctrines which lifted Scotland to the highest place among the kingdoms of the Reformation. At their birthplaces, beside their monuments and on their battle-fields, it was appropriate to rehearse the contendings of those of whom the world was not worthy, to raise songs of praise to the Redeemer and King in whom they rejoiced, and to expound in its fulness that Word of their Testimony by which they overcame.

On the last Sabbath of June, a larger number of Memorial Services in the open air were held than ever before on any one day in Scotland. They were conducted by ministers of the Church from America and Ireland. The places selected included some in the midst of large populations, as Greyfriars in Edinburgh, the Infirmary Square in Glasgow, the Martyrs' Monument in St. Andrews, and Nisbet's Stone in Kilmarnock; and

such solitudes as Ayrs Moss, Darnead, Cargill's Birthplace, Rullion Green, and Kirkconnel Moor. The most accurate returns obtainable show an attendance at the various special diets of 40,400 persons. Besides, the various preachers conducted similar Memorial Services on the same Sabbath near the martyr scenes; and, in addition, all ministers of the Church in Scotland, Ireland, America, Canada, and elsewhere conducted similar Memorial Services on the same day. By thus touching the bones of the dead Elishas, the spirit of all who were to assemble for the Convention would be revived, and it is impossible to estimate the thirst for more knowledge of the Covenanters and their times which these services have created and the lasting spiritual results they have produced. "He is our fathers' God, we will exalt Him."

The places in Scotland where these special services were held included the following:—

Ayr, Martyrs' Monument—Rev. Henry Easson, Cyprus.

Ayrs Moss, Cameron's Monument—Rev. Professor Coleman, Geneva College.

Balmaghie—Rev. R. C. Wylie, D.D., Wilkinsburgh.

Blairgowrie—Rev. J. C. McFeeters, Philadelphia.

Blackadder's Tomb—Rev. T. P. Stevenson, D.D., Philadelphia.

Bothwell Bridge—Rev. H. H. George, D.D., Beaver Falls.

Cargill's Stone—Rev. Daniel Cargill Martin, Pittsburgh.

Cambusnethan, Grave of Inglis—Rev. R. C. Montgomery, Philadelphia.

Carmunnock—Rev. R. J. Dodds, Mersine, Turkey.

Castle-Douglas—Rev. R. C. Wylie, D.D., Wilkinsburgh.

Crossgellioch, Monument—Rev. D. M'Allister, D.D., LL.D., Pittsburgh.

Cumnock, Peden's Monument—Rev. Dr. M'Allister.

Dalserf, Macmillan's Grave—Rev. Thomas McFall, Somerset, N.S.

Darnead, Martyr's Stone—Rev. R. C. Montgomery, Philadelphia.

- Drumclog, Battlefield—Rev. Prof. Willson, D.D., Allegheny.
Dumfries, Dock Park—Rev. W. J. Coleman, Allegheny.
Eaglesham, Martyr's Grave—Rev. R. J. Dodds, Mersine.
Fenwick, Guthrie's Church and Captain Paton's Tomb—Rev.
James Martin, M.A., M.D., Antioch.
Glasgow, Site of Barony and near Knox Monument—Rev.
H. H. George, D.D., Beaver Falls.
Greyfriars, Martyrs' Monument—Rev. Prof. R. J. George,
D.D., Allegheny.
Kilmarnock, Henderson Church—Rev. A. S. Lyons, Newry.
Kirkconnel Moor—Rev. R. C. Wylie, D.D., Wilkinsburgh.
Lanark, Martyrs' Monument—Rev. Thos. McFall, Somerset.
Lesmahagow, Churchyard—Rev. Gawin Douglas, Loughbrick-
land.
Minishant Memorial Church—Rev. Daniel Cargill Martin,
Pittsburgh.
Moniaive, Renwick's Monument—Rev. G. A. Edgar, Olathe,
Kans.
Muirkirk—Rev. Prof. Coleman, Geneva College.
Nisbet's Stone, Kilmarnock—Rev. A. S. Lyons, Newry.
North Berwick, Bass Rock—Rev. T. P. Stevenson, D.D.,
Philadelphia.
Quarrelwood—Rev. W. J. Coleman, Allegheny.
Rattray, Cargill's Birthplace—Rev. J. C. McFeeters, Phila-
delphia.
Rullion Green—Rev. Prof. George, D.D., Allegheny.
Skellyhill, Steel's Monument—Rev. Gawin Douglas, Lough-
brickland.
St Andrews, Martyrs' Monument—Rev. Dr. Trumbull, Morning
Sun, Iowa.
St. Andrews, Martyrs' Church—Rev. Dr. Trumbull.
Strathaven—Rev. Prof. Willson, D.D., Allegheny.
Swin-Knowe, New Monkland—Rev. T. P. Robb, Linton, Ia.

AYR CHURCHYARD.

George Wishart and John Welch were ministers of Ayr. The churchyard contains a monument to seven Martyrs, who were taken prisoners at Pentland, and executed at Ayr. The inscription is:—

HERE LIES THE CORPSE
OF
JAMES SMITH, ALEX. M'MILLAN,
JAMES M'MILLAN, JOHN SHORT,
GEORGE M'KERTNEY, JOHN GRAHAM,
AND JOHN MUIRHEAD,
WHO SUFFERED MARTYRDOM, AT AYR,
27TH DECEMBER, 1666,
FOR THEIR ADHERENCE TO THE WORD OF GOD
AND SCOTLAND'S COVENANTED WORK OF REFORMATION.

The service was conducted by the Rev. Henry Easson, Missionary, Larnica, Cyprus.

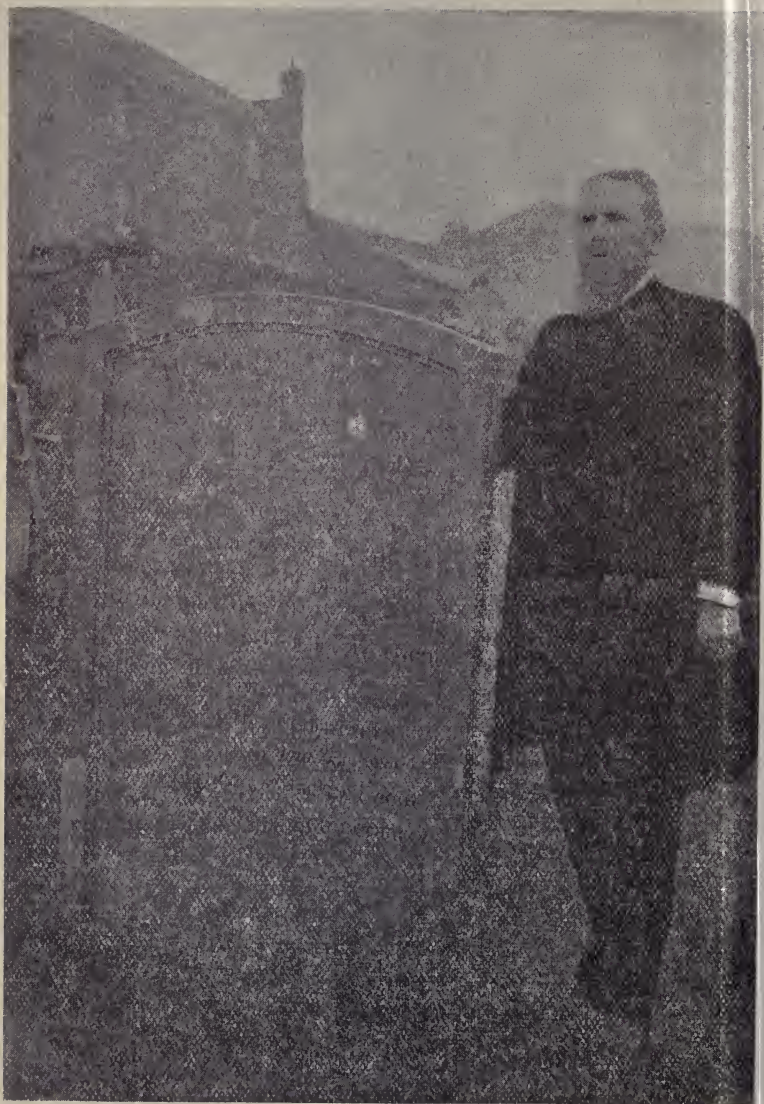
For the Lord is a great God, and a great King above all gods.
Psalms xcv. 3.

I. The Person here spoken of. He is none other than Jehovah-Jesus. In the first verse He is called "the Rock of our Salvation." This name is often given Him in the Scriptures. In Genesis He is described as "the Stone of Israel." In Isaiah He is "the shadow of a great rock in a weary land." And it is written by Paul: "they drank of that Rock that followed them, and that Rock was Christ." He is the Rock of Salvation from all kinds of enemies, sins, and temptations; the high Rock on which we may take refuge, and in the clefts of which we may hide and rest in safety.

II. The claims made for Him.

1. He is a great God. It is not necessary to prove to this audience the Deity of Jesus the Saviour. The titles given Him, the works ascribed to Him, and the worship demanded for Him prove Him Divine. His perfect humanity and equality with God the Father stand together in the great Mediator.

2. He is a great King.



AYR MONUMENT—REV. H. EASSON.

(a) He is the only King and Head of the Church. This is one of the principal doctrines for which our fathers suffered and died. John Welch of Ayr, and a multitude of others in this land, stood firm for the Crown-rights of King Jesus. They inscribed on their battle-flag—"For Christ's Crown and Covenant." The Church should not acknowledge any other King but Christ. His Kingship shall be honoured in the creed, government, discipline, and worship of the Church. Are we testifying as our fathers did against all innovations in doctrine and worship?

"Land of the Bruce and Wallace,
Where patriot hearts have stood,
And for their country and their cause
Like water poured their blood:
Where wives and little children
Were faithful to the death,
And graves of martyred warriors
Are in the desert heath."

(b) He is King over the State.

He is a "great King above all gods." The word "gods" here means authorities, and is not used with any reference at all to dumb idols. Christ Jesus the Lord is King above all authorities in Church and State. All, from the highest to the lowest, are under Him, and should acknowledge His authority. He is King of kings and Lord of lords."

Are we as citizens true and loyal to this "great God and great King?" Are we doing all we can to bring our respective countries into Covenant relation to King Jesus, for nations may reach this honourable and lofty position? Remember, that, although the King and Parliament and people of this kingdom disowned and burned their Covenants, and though the American Republic is living in wilful negligence of the rights of this all-powerful and universal King, yet He will in His own time call them to account. Every lover of his country should exert all the influence the Lord has given him, to bring his beloved land to a hearty acknowledgment of King Jesus and full submission to Him, so that these nations of ours,

bound together in Covenant to their Almighty Lord and to one another, may lead the van in the introduction of that happy era when "the kingdoms of this world shall become the kingdoms of our Lord and His Christ."

AYRSMOSS AND MUIRKIRK.

IN the midst of the wild moorland of Ayrs Moss, stands "Cameron's Stone." On the 22nd June, 1680, Richard Cameron and a band of Covenanters rode into Sanquhar and publicly read their Declaration against Charles Stuart as King. Eight days after, a proclamation was issued offering rewards to all "such as shall apprehend and bring in the said traitors dead or alive." The dragoons under Bruce of Earls Hall came upon Cameron and his comrades in Ayrs Moss, where they had been hiding. As the combat began, Cameron said: "This is the day for the Crown." He fell in the thick of the fight; and he and eight others were buried at the spot. In 1832 the broad gravestone, which had before marked the place, was set up on a platform and an obelisk erected on its centre with the inscription:—

SACRED
TO THE MEMORY OF
THE REV. RICHARD CAMERON,
MICHAEL CAMERON,
JOHN GEMMEL,
JOHN HAMILTON,
JAMES GRAY,
ROBERT DICK,
CAPT. JOHN FOWLER,
THOMAS WATSON,
ROBERT PATTERSON.

Muirkirk, "the Kirk of the Muir," was the resort of many of the persecuted Covenanters, and the scene of many a cruel deed. The churchyard contains a stone marking the grave of John Smith, who was seized on his way from a Conventicle, and shot where he was taken. A few miles off, is the scene of the murder by Claverhouse of Brown of Priesthill. His monument stands in a gloomy glen.

The services at Ayrsmoss and Muirkirk were conducted by the Rev. Professor J. M. Coleman, Geneva College, Pa.

AYRSMOSS.

Hold fast that thou hast that no man take thy crown.—
Revelation iii. 11.

I wish that Cameron might speak from these words of God with that strong heart of his, as unflinching in matters of principle as the granite of this stone. But that lion voice of his is stilled these many years, and it is his spirit which must speak to us and tell us the secret of his strength. To those who have taken the sacramental oath to follow the blue banner of the Covenant, and keep it out on the skirmish line of the advance, there is need to know this secret. It is not always pleasant out on the skirmish line of God's advance army, where the fire is hot and comrades are few, but, think, that is the place for him who follows Cameron.

Sometimes our hearts grow faint because we are few. You know that Cameron stood for the truth when only two other voices spoke in Scotland. Cargill, Peden, and Cameron form the triumvirate—only three men. The truth is always at some time in the minority, but once let it get proclaimed and it will go from the Grampians to Land's End. You cannot stop the truth! You cannot set its bounds and say, Thus far and no farther. It is God's truth, and has the power of God. The only thing which Cameron sought to know, which you and I need to know, is that it is the truth. Then it is Immanuel, God with us. What difference whether the opposition be the sword of Graham, the pen of the destructive critic, or a liberal movement! Some will call it impossible, but there is nothing impossible on the field of Ayrsmoss with the dust of Cameron beneath our feet and his God in our hearts—"all things are possible."

But people tell us that Cameron failed. He rode into battle and died in defeat. Was that defeat? What has been the testimony of two centuries? Why are we here from two hemi-

spheres to-day? Have we come here in mourning for defeat to weep over a lost cause, to plant cypress on the grave of buried hopes? I have not come four thousand miles to gather with you around a tomb, but to rejoice with you in the memory of Richard Cameron, more glorious in his death than in his life. He is not here, his spirit is risen and goes before us. Shall we not follow him as he followed Christ?

A righteous cause is never lost. It may and often does have its Rullion Green and its Bothwell Bridge, but its day of triumph is by-and-by. You have heard the old story of Grecian mythology of the giant Antæus, who could be struck to the earth, but who always revived at the touch and sprang up to renew the struggle. The Cameronian cause has sometimes been beaten to the earth but it rises with new strength. So is it with the Covenanter cause—the truth for which Cameron lived and died. It is an everlasting truth, which will hold when the earth is folded as a garment and the heavens rolled as a scroll, and, while men may falter and men may fall, the cause goes on.

But admit that Cameron violated law. So did the inspired writers of the Word of God. John would never have seen the vision from which my text is taken if he had not violated law. Huss and Wycliffe violated law, yet we honour them. Whatever argument excuses Peter and Paul and John and Wycliffe, justifies Cameron. Now I am going further than that. Cameron and his followers were the true patriots of Scotland. Where had been the Revolution but for such men and such action? But we are told that they should have waited till the people were ready, till it became a popular movement. People tell us that now. They say that the Covenanter movement is all right but premature. When will it be mature? What will make it so?

If everyone is to wait, who is to go forward? Someone has to take the lead and pioneer the way. If you and I are cowards, we will leave it to someone else to lead the forlorn hope, but let me tell you this that you are not worthy to bear

the name of Cameron if you do. All honour to those who go first, to the pioneers who blaze the way. There must always be those, as Carlyle says, that shall march into the ditch as the Russians at Schweidnitz, and leave their bodies there, over which a glorious Revolution of 1688 will march on and gain the honour.

Why did not Cameron fly when he knew that the blood-hounds were on his track? I say, because he loved his country. When God gives to any man a message for his country which is for her welfare, he loves his country less than self who fails to proclaim, by word and action, the truth to the four winds. He must be a witness not only for the truth but for all the truth. The moderates who are satisfied to testify to a half-truth are not confined to the ages gone by. To-day as ever comes the order to testify to the whole truth, in the trial of the Christ before the world. In doing that, any man is a true patriot. "Let all the ends thou aim'st at be thy country's, God's, and truth's—then if thou fall'st, O Cromwell, thou fall'st a blessed martyr." So fell Cameron, and so falls every man who, for the witnessing of unwelcome truth, forfeits his position or his life.

The seed germinates slowly, and it may be children's children that reap the fruit, but that generation will call you blessed. Cromwell was a miscreant whose memory was gibbeted for generations, and he was in his grave two hundred years before Macaulay and Carlyle wrote his name among the immortals. Come weal or woe, come defeat or victory, for the sake of country, for the sake of humanity, let us be true to the truth for which Richard Cameron gave his life.

MURKIRK.

Lord, I will follow Thee whithersoever Thou goest.—Luke ix. 57.

Christ is the common meeting-place for all peoples and all social classes. In Him are all their differences harmonized. Armies and navies must give way to the Peace Congress whose

standard shall be the law of the Prince of Peace. No other remedy can remove the cause of the national and social unrest. The plan of the universe does not allow of two laws, either in physics or in morals. There is not one law for nations and another for individuals. Both must forgive as they hope to be forgiven. There is not one code for the merchant and another for the minister. Each is a steward of God's gift to men, and should use it according to His will. To every rational being comes the same imperative order—"Follow Me." The Courts of the State have no different legal standard than those of the Church. Both have sacred duties. Congress is under obligation to enact, the Courts to interpret, and the Magistrate to execute the law which is fulfilled through love. This is the true basis for human action, whether political or ecclesiastical. It was the principle for which the martyrs died. They refused to enter into any relation in life where the law of Christ was not accepted as the standard of action. This led them to refuse incorporation with the governments of their time, as their legitimate descendants now refuse to take part with the British Government, which burned the Covenant, or the American Government, which refuses to take it. Duty to country no less than to Christ, demands that we should follow Him whithersoever He leads.

BOTHWELL BRIDGE AND GLASGOW.

THE battle of Bothwell Bridge was fought in 1679. The Covenanters were led by Sir Robert Hamilton, supported by Hackston, Paton, Burleigh, and Nisbet. The army of the King was under the command of the Earl of Monmouth, supported by Dalzell and Claverhouse. Several Covenanting ministers were present, including Cargill, Douglas, Welch, and Kid. As the Covenanters were overpowered and fled, Hamilton said: "Not Monmouth, but our own divisions have scattered us."

Infirmary Square, Glasgow, is close to the Cathedral within

whose churchyard several martyrs lie, and to the Barony where Donald Cargill was minister till the Restoration. It also commands a view of the Necropolis, in which rises a monument to John Knox, easily seen from many parts of the city.

The services were conducted by the Rev. H. H. George, D.D., Beaver Falls, Pa., at Bothwell Bridge in the forenoon, and Infirmary Square, Glasgow, in the evening—the same text on both occasions.



BOTHWELL BRIDGE.

This is the first Resurrection.—Rev. xx. 5.

The time brought to view in our context is agreed by all students of the Bible to be that known as the Millennium. It is called a thousand years, and millennium is the compound for 1000 years. Whatever may be the views as to that period—when it shall be, or what manner of time it shall be—it is generally conceded to be a period when the Lord Jesus will have the throne of universal empire.

Introductory to it, is the complete overthrow and removal of the god of this world and his kingdom of darkness. The arrest and securement in the pit of the ruler of the darkness of this world by the angel is the first act in the drama.

After that another scene looms up. "And I saw thrones, and they sat upon them, and judgment was given unto them." Tyranny and oppression went down with this kingdom of darkness into the pit, and justice and judgment were made the habitation of the renovated thrones. Then the souls of the martyrs of Jesus were to be quickened again, started as into life anew, to take the throne, and live and reign with Christ a thousand years.

Witnessing this grand revolution—the sweeping away of the kingdom of darkness from the earth and the setting up in its room of the reign of righteousness—John burst forth, as in prophetic exclamation, "This is the first resurrection."

I. The resurrection here spoken of is a spiritual one. It is just a grand event in the world's history, when scenes are to change; when the now reigning kingdom of evil and sin, presided over by the devil and Satan, is to be broken up and cast into a pit without bottom, and the kingdom of Jesus Christ to be set up on its ruins. At that time, souls are to live and reign with Christ, not bodies but souls—souls of bodies beheaded, the headless bodies left behind. I saw "these souls live and reign." It is well known that regeneration and revival and heavenly uplift of souls are often alluded to in the Scriptures as a resurrection. "That like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life." "If ye then be risen with Christ"—resurrection, but not from the grave—"seek those things which are above." The Apostle's vision was turned here not to any material change, but to a grand uplift in the spiritual world, to a richer, higher, grander manifestation of spiritual power and grace and heavenly virtue than the world had ever seen before; and this, he said, was the first resurrection.

II. This spiritual feature is confirmed as we note the souls

that are raised. "I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God." Not all the race of mankind, nor yet all the Christian dead, only the martyrs—men who had loved Jesus Christ to the death, who laid their heads on the block because they were loyal to Him. Men who never bowed the knee to a beastly power, and never wore the beastly mark in head or hand, then lived. A cruel



KNOX MONUMENT, GLASGOW.

history consigned their graves to oblivion, but here they are coming back. Their names are coming out of reproach. God will tell the world that these men did right. When the old Accuser and his world-powers are shut up in the pit, these martyrs whom they beheaded are to come up from the dust and take the throne. This does not mean that those literal martyrs will come back from the grave, but it does mean

that their spirit, and faith, and loyalty to the death shall animate those whom Christ will call to His throne. It does mean that the cabinet officers of the Universal Kingdom will be taken from the roll of the martyrs. The scales of Divine justice are equal. Satan has had his day, but in the long providence of God the scales are turning: the old Accuser goes down to the pit and the martyr lifts his head. "If we suffer with Him, we shall also reign with Him."

III. This royal honour is not given to all the Christian dead. "The rest of the dead lived not." These are evidently those pious dead whose lives had not so distinguished them, whose faith had not been so positive and prominent as to secure the reduplication of it upon the earth—good men but yielding men, lovers of God but compromisers, believers but not martyrs. More positive, heroic, self-sacrificing lives are wanted, and the Spirit of God calls out such men as those that were beheaded; who had a conscience that the fire, the flood, or the axe could not move. The men who could be quiet when the Lord's honour and glory were trampled in the dust can be left to remain quiet in their graves. But the men who so love Jesus that they can give up everything for Him do the world so much good while they are in it that they are wanted back.

On this Martyrs' Day it is a grand thought that God has not forgotten those martyred heroes that lie in Scotland's sacred soil, and that out from the dust of centuries He is yet to bring them forth and demonstrate to the world that they were the noblest men that ever lived. He will crown their memory by an elevation to the throne in that new and abiding kingdom yet to come.

CARGILL'S BIRTHPLACE AND BLAIRGOWRIE.

DONALD CARGILL was born at Hatton, in the parish of Rattray, Perthshire, about 1610. He became minister of the Barony, Glasgow. For refusing to comply with the policy of the Restoration in 1660, he was deposed. He continued to

preach, and joined the Covenanters in their "Papers" and "Declarations" against tyranny. A reward of 5,000 merks was offered for his apprehension. Being pursued near Blairgowrie once, he jumped across the river there at a narrow gorge, since called "Cargill's Loup." He was subsequently taken, and executed at Edinburgh, 27th July, 1681.



CARGILL'S BIBLE.

The services at Hatton (close to Cargill's "Bour-tree") and at Blairgowrie were conducted by the Rev. J. C. McFeeters, Philadelphia. Donald Cargill's Bible was used by Mr. McFeeters at both services.

HATTON OF RATTRAY.

And it came to pass, when Ahab saw Elijah, that Ahab saith unto him: Art thou he that troubleth Israel? etc.—1 Kings xviii. 17-26.

A comparison may be instituted between Elijah, the prophet of Israel, and Donald Cargill, the hero-martyr, whose memory we meet to celebrate to-day. At the very time when the people had departed from God and were bowing down to idols, God was preparing a young man who would in due time present himself before the people with a message from the Lord. This was young Elijah, and he was being fitted for his work by communion with God. Donald Cargill was an educated man indeed, but he lived in the secret presence of God, and therefore Cargill, like Elijah, was able to stand before the nation, and summon them into the Divine presence and tell them of the Divine will.

The great characteristic which distinguished Cargill, as Elijah, was courage, invincible courage. He was a hero, able to face all opposition and danger. He went to Sanquhar and nailed up a Declaration of Rights and Liberties in opposition to the public policy of his times. He had been styled a fanatic, but he felt the authority of God resting on him, and, in that authority, he excommunicated the King and seven others for their licentiousness and murder. This was, perhaps, the sublimest act of heroism in his life; and such a life as his must be crowned with a glorious death. And so it was.

Elijah was not more honoured in his ascent in the fiery chariot than Donald Cargill on the scaffold. He declared he ascended the scaffold with less trepidation than he had ever ascended the pulpit. There was no death for such a man, for his soul was already clothed with immortality, and he was feasting at the marriage table of the Lamb before he entered within the veil of blue.

It is our duty to embrace the principles and maintain the

rights for which such men died—for which they stood and for which they fell. We would be unfaithful to the generations to come if, by our negligence, they were brought into the condition of those who preceded the Martyrs' times. I pray God that this land, which has been blessed so abundantly, might still be the bulwark of Reformation principles age after age, until the King should come, and Jesus Christ be anointed King of kings and Lord of lords the wide world over.

BLAIRGOWRIE.

Of whom the world was not worthy.—Hebrews xi. 38.

The principles for which the Covenanters contended included :—

1. The Sovereignty of Jesus over Church Courts. The rulers of the nation attempted to rule the Church. Heedless of the plague that smote King Uzziah, they dared to reach forth the hand, and direct the proceedings of God's house. Queen Mary attempted to control the Church; but John Knox, the servant of God, who never feared the face of man or softened before the face of woman, challenged the course of the "Dainty Dame," and prayed the forces of the spiritual kingdom into operation, till she confessed that she feared him more than a thousand men.

The attempt was again made by King James VI., but Andrew Melville told him there were two kings in Scotland—one King James and the other Christ—and the haughty monarch quailed.

Another attempt was made by King Charles II. in the General Assembly that convened in Glasgow 1638. But he was resisted at each point by the spirited Covenanters who composed the Assembly, with Alexander Henderson as Moderator.

The defence of the right of Jesus to rule over His own house reached a climax, when Donald Cargill, at Torwood, in the name of the Lord Jesus and by His authority, with awful solemnity, passed the sentence of excommunication upon the

King and six of his courtiers for the wickedness of their lives. The sublimity of the act compares with that of Elijah on Carmel, confronting a nation in arms, sustained only by the few whose chief characteristics were faithfulness and invisibility.

II. The Authority of Christ to institute and regulate Divine worship.

The rulers of the State, defeated in their attempt to dominate the Church, resorted to stratagem. If they could not invade the holy precincts of ecclesiastical jurisdiction, they would attempt to corrupt the people by thrusting a liturgy on the Church. Against this innovation holy men remonstrated. Indignation burned in the bosom of the people. The crisis came. Janet Geddes was the inspiration; her stool the instrument. Other stools flew into the pulpit, and the Dean flew out. The uprising became general, and the ritualistic assault was flung off.

III. The Authority of Jesus to give His people pastors.

Could the ministers of the Church be manipulated for a few years, the nation would soon be moulded to suit the caprice of a wicked king. But how shall such men be controlled? A law goes forth directing them how to serve the Lord; but it is as little honoured as the law of the Mede against Daniel. Penalties are multiplied. They were pursued and slaughtered, but their crimson deaths yielded harvests of heroic lives.

IV. The Authority of Jesus to proclaim His free Gospel.

The banishment of the ministers was followed by the Conventicles. If Covenanters could not assemble in the churches to hear the Word of God, they would assemble in the open air. The King and his advisers must suppress these death-defying heralds of the Gospel. The King's army was mustered; the officers received cruel orders; armed bands scourged the country. Cameron, Cargill, and others could not be suppressed. At every new claim made in their "Declarations," more sanguinary efforts were made to stamp out free speech

and the right to publish the Gospel. Onward swept the billows of death, as if to cover the last flowers of the garden of God. Then fell Cameron, and soon afterwards Cargill. Then came the notable Renwick, whose swan-like voice sang the dying notes of that eventful period of Church history. Then followed the Revolution and the right of free speech and a free Gospel.

CARGILL'S STONE, MAYBOLE.

The Martyrs' Memorial is in Ladycross Road, a mile from Maybole, Ayrshire. It is in the corner of a field in which Donald Cargill conducted a Conventicle in 1681, and is built of fragments of the "boulder" by which Cargill stood when preaching. A reward of 5000 merks for his apprehension had been offered before this. Beside Cargill's name, the stone bears the name of six Maybole men who were taken prisoners at Bothwell Bridge, banished to America, but were drowned in their passage.

The service was conducted by the Rev. Daniel Cargill Martin, Allegheny, Pa.

Thy servants take pleasure in her stones, and favour the very dust thereof.—Psalm cii. 14.

This Psalm is entitled a prayer of the afflicted when he is overwhelmed and poureth out his complaint before the Lord. As the land of Canaan and the city of Jerusalem were and still are dear to the heart of every Israelite, so it may be truly said that Scotland, ever since the Second Reformation, has been dear to the heart of every christian. If Germany and Switzerland were the cradle of the First Reformation, Scotland may be truly said to be the cradle of the Second, and it may as truly be considered her glory and her crown. Redeemed first by the blood of Christ, she has been a second time redeemed by martyr blood—the blood of such men as Argyle, Hamilton, Wishart, Cameron, Cargill, Renwick, and hosts of others who

are now before the Throne enjoying martyrs' crowns, and were the instruments in God's hand of giving to Scotland the answer to Knox's prayer: "O Lord, give me Scotland or I die."

In answer to the prayers and witnessings and sufferings of these men, of whom the world was not worthy, Scotland was redeemed from barbarism and brought to accept the Gospel of the Son of God in its purity and power. So mightily grew and prevailed the Gospel in this land that one might have travelled your streets for days together and never heard a profane word. The blood of the martyrs was the seed of a generation that served God. What suffering and sacrifice and blood the great Reformation cost will only be known when the judgment-books are opened.

From my earliest childhood, the martyrs of Scotland have been to me ideal men:—

"Men whom the lust of office could not kill;
Men whom the spoils of office could not buy;
Men who possessed opinions and a will;
Men who had honour, men who would not lie;
Men who could stand before a demagogue,
And damn his treacherous flatteries without winking.
Tall men; men sun-crowned, who lived above the fog
In public duty and in private thinking.
For, while the rabble, with their thumb-worn creeds,
Their large professions, and their little deeds,
Mingled in selfish strife, lo! freedom wept,
Wrong ruled the land, and waiting justice slept."

Your beautiful landscapes, your green islands and peaceful lakes, your great cities with vast and varied industries, your lofty towers and historic ruins may well charm and draw your children's children back to you. But if this were all, Scotland would lack more than half its charm. Some seventy delegates have crossed the Atlantic, not to pay tribute to your natural scenery or your artificial wealth; not to your worthy Queen, whom we sincerely regard as one of earth's worthiest rulers; not to your Princes or Earls or Knights; not to your mighty armies or proud and potent navies—but we do come to pay our

tribute of respect to your Martyred Mighties, that they, though dead, may yet speak.

The Howie Monument at Lochgoin, which was unveiled yesterday, the monuments to Peden, and Cameron, and here to Cargill—here and elsewhere, tell the passers-by where the great Reformation reached high water-mark.

As we were making the circuit of your beautiful highland country, and found its verdure almost as far advanced as our own in the United States, five degrees further south, and remembering that this verdure is due to our Gulf Stream, part of whose waters pass our own door in the Allegheny river, I thought what a beautiful reciprocity! Scotland gave America her reformed religion, and America pays her back by warming her coasts, and making her islands habitable and fruitful.

There are thousands in the land of my birth who are living for the principles for which our fathers here died, and living in the faith and hope of Guthrie—that the Covenants will yet be the reviving of Scotland and America too.

So has the prophet taught us to say and sing: “So the nations shall fear the name of the Lord, and all the kings of the earth shall see Thy glory.”

We favour the stones and dust of Zion for the principles which they represent, which may be summed up—Christ over all to the glory of God the Father. Our faith takes hold of the promise that the kingdoms of this world shall yet become the kingdoms of our Lord and His Christ; when all earth's shrines and thrones shall fall before the banner of His Cross and Crown, “when the glad slave in every clime shall at Christ's feet lay down his broken chain.” We do no more than our duty when we honour the memory and work of such Nobles with tokens of our love and regard, such as you have here erected to the memory of Cargill and his work, and those six of your countrymen who perished for the same cause, and who, though less noted, are not less worthy to be held in everlasting remembrance.

I cannot close without publicly expressing my thanks to my dear brother, the Rev. R. Lawson, of Maybole, for the very kind and generous interest he has taken in the Covenanted cause, as shown by his successful efforts in securing the erection of this monument to the memory of those whose names it bears.

CROSSGELLIOCH AND CUMNOCK.

THE three martyrs of Crossgellioch, a few days before their death, had been returning from a conventicle in Galloway, where Renwick had been preaching. They were asleep among the tall heather when Colonel Douglas and a troop of soldiers came upon them, and they were shot on the spot. Their names were Joseph Wilson, John Jamieson, and John Humphrey.

The remains of "Peden the Prophet" lie in the Cemetery of Old Cumnock. He escaped the hands of the persecutors and died peacefully, but the body was lifted from its resting-place by a troop of dragoons, and was buried at the foot of the gallows-tree in Cumnock. The inscription on the granite monument erected in 1891, reads:—

IN MEMORY OF ALEXANDER PEDEN.

(A Native of Sorn.)

That Faithful Minister of Christ, who, for his
unflinching adherence to the
Covenanted Reformation in Scotland was expelled
by tyrant rulers from his Church
of New Luce; imprisoned for years on the Bass Rock
by his persecutors, and hunted for his life on
the surrounding mountains and moors
till his death, on 26th January, 1686, in the
60th year of his age; and here, at last, his dust reposes
in peace, awaiting
The Resurrection of the Just.

The services at Crossgellioch and Cumnock were conducted by the Rev. Dr. McAllister, Pittsburgh, Pa.

CROSSGELLIOCH.

And they lived and reigned with Christ a thousand years.
—Rev. xx. 4.

This verse brought before us two thoughts:—

I. The Resurrection of the Martyrs who were beheaded for the testimony which they bore to Jesus; and

II. The enthronement of the Martyrs.

They not only lived again, but they reigned for a thousand years, and this seemed here a fitting theme where the bodies of these three martyrs were laid in the peat, and if uncovered to-day would in all probability appear in the same life-like form as that in which they were seen nearly seventy years ago—nearly a century and a half after death, when the new monument was placed above their resting-place. These bodies lay there awaiting the sound of the archangel's trump, and they would then rise and reign with Christ, but that would be in the heavenly inheritance.

In the passage, we had a different resurrection brought to view. There was to be a resurrection of the martyrs and their enthronement in this world. This meant that the cause for which these martyrs contended had not yet reached its glorious triumph. It meant that the principles for which they laid down their lives, while they had already received a large measure of acknowledgment, had not yet been fully acknowledged, and in this spiritual or figurative sense there was to be a resurrection of the martyrs and their enthronement in this world in the complete triumph of their principles. Those principles which had been despised so often in courts and upon thrones, and in political and social life, would yet become dominant in every department of human life and throughout all the nations of the earth. This would be the Millennium, during which the martyrs, by the power of the truths for which they died, would live and reign in the acknowledged subjection of individuals,

families, churches, and nations to the rightful authority of Christ and His Revealed Law.

One of these principles was the independence of the Church under her Divine Head and Lord. No people have more steadfastly maintained that the State and the Church should have proper relations with each other—each independent in its sphere—than did the noble martyrs in their day. They would not submit to the tyranny of the civil power within the sphere of the ecclesiastical, nor to the usurpations of the ecclesiastical within the sphere of the civil. The ecclesiastical power has its proper limits. Within these limits, the Church was to rule under her own Divine Head and King; and the State, or the political or civil power, has its distinct and independent sphere, within which it is to rule over matters civil and political; and these two great powers—the Church on the one hand and the State on the other—are to be in harmony under Christ Jesus, Head of the Church, and at the same time King of kings and Lord of lords. To deliver the Church from unrighteous power, and to maintain her liberties, and the liberties of the humblest member against all usurpations, was a cause worthy of Scotland's best blood with which her hills and glens were dyed as with the purple of her heather.

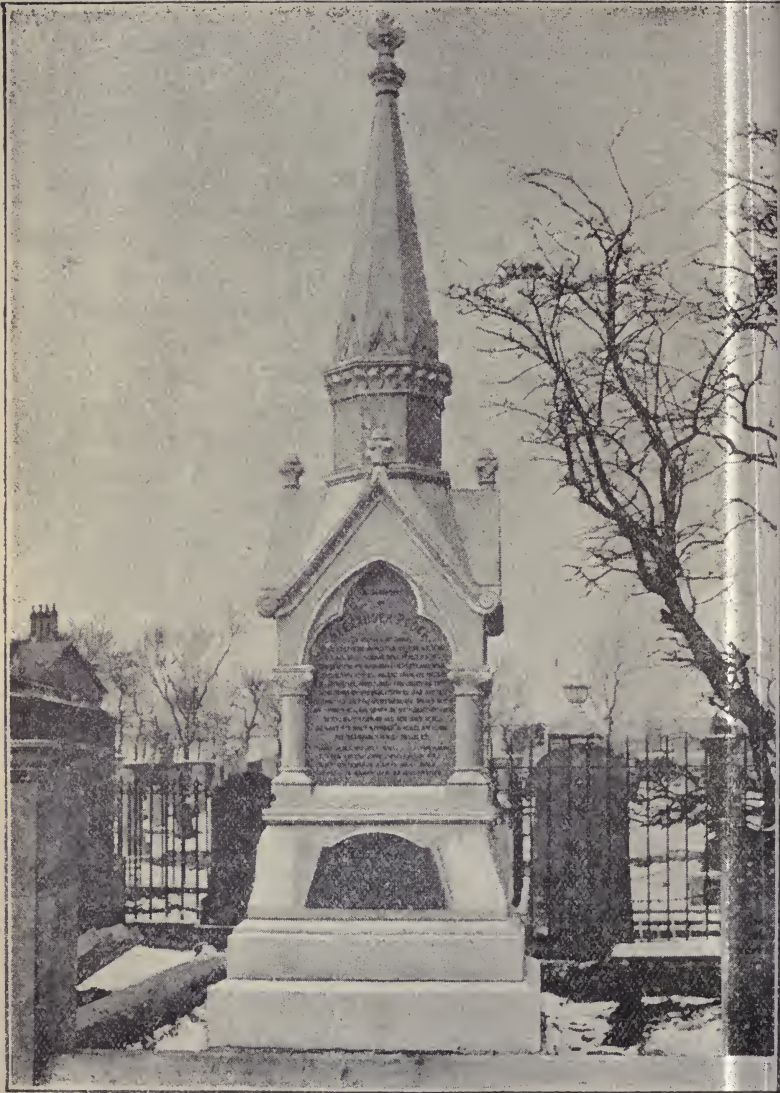
The martyrs also contended for the supremacy of the Word of God as the supreme law for men in every relationship of life. Would we think that what we call the Bible would be God's Word to men if it left out of view any one of these departments? When God spoke to men He spoke so fully in his Word of Revelation that we recognise it at once as the Word of the Sovereign and Omniscient One. Other books touch upon particular aspects of human life, but this Book touches upon its every aspect. Certainly we found our duty made clear in this Book with reference to our neighbour and to the family. But, standing before you this day in Scotland's atmosphere, where civil and religious liberty had their conflict and heritage, I proclaim that this Book lays down the duties

of nations—of kings, queens, princes, and legislators—the duties of man in all civil and political relations. Our forefathers contended that we must in national relations acknowledge Christ as King, and Christ's Word, as given in the Scriptures, as the perfect law of liberty for the nations of the world. Away beyond the sea, the descendants of the old Covenanters, with a host of noble co-workers, are labouring to engraft into their written fundamental law an acknowledgment of the authority of the Word of God, and there was before the United States Congress at present a proposed amendment of the Constitution of the United States embodying this very principle. Whence was it derived? It was a Bible-principle in the history of the Covenanters. It was taken by descendants of the Covenanters across the sea to America; the seed was planted there, and it had grown to a great tree that would in God's own time overshadow as with the cloud my native country.

All the pressing living questions of the times should be discussed and settled according to the Divine law for national life and the immediate responsibility of nations to God, as the Sabbath, peace and arbitration in national disputes, and the system of Romanism.

We should remember that if we were to have any share in the triumph of the principles of the martyrs, we must drink in their spirit, and let those principles work themselves out in our lives in every relation. Our safety lay in the sincere national recognition of the authority of the Word of God, in the breaking-up by means of Divine truth of every power that denied the authority of the Word of God. By recognising Christ as King, and the supremacy of His law, and being true to that recognition, we would be saved from all the aggressions of political atheism on the one hand and from all the aggressions of Romanism on the other hand. In that course alone lay the safety of Great Britain and America.

These were the principles for which the martyrs contended,



PEDEN'S MONUMENT, CUMNOCK.

and in the near triumph of which they will have their resurrection and enthronement.

CUMNOCK.

The testimony of Jesus is the spirit of prophecy.—Rev. xix. 10.

I. The testimony of Jesus was the reason and ground of prophecy.

II. The testimony of Jesus was the sum and source of all prophecy.

III. The testimony of Jesus was the means and instrument of the fulfilment of prophecy.

At the close of his discourse, Dr. McAllister said:—On my way to Crossgellioch in the afternoon, when I saw streams of people gathering in from every point—with the sun shining upon them and the bracing air of heaven free to them, with no one to molest them or daring to make them afraid—I thought how hard it must be to realize the circumstances of Peden and his heroic compeers when they had to steal out from their hiding places and gather in the glens, on mountain sides, and in secluded recesses, with their watches posted to give a warning if the dragoons were approaching. We should prize and value that birthright heritage to the fullest extent. There was a day of conflict drawing near at hand. It might be only a moral conflict—God forbid that it should be anything else!—but there would be a conflict of two great systems, and only one would be victorious. That would be the testimony of Jesus. But before the full triumph, Britain would have her times of trial and discouragement. Standing under the shadow of Peden's monument, let us receive this word of encouragement, that, as we took that testimony of the Word of God in which Alexander Peden trusted, we would find full assurance that right would triumph. It is impossible too strongly to urge upon you a sense of responsibility. You were the heirs of the principles of civil and religious freedom. For the authority of Jesus Christ in Church and State had they been pleading as witness-bearers for Him? I ask all, and

especially the young, to remember their relation to the struggles of those martyr heroes who bedewed the heathery hills with their blood, and to remember the solemn accountability that rested upon themselves to bear true testimony to the claims of the King of kings and Lord of lords.

DALSERF AND LANARK.

THE Rev. John Macmillan, of Balmaghie, the first minister of the Covenanters after the Revolution, was buried in the parish churchyard of Dalsersf. The monument is four-square, and has on the east side the following inscription :—

A PUBLIC TRIBUTE
TO THE MEMORY OF THE
REV. JOHN MACMILLAN,
MINISTER OF BALMAGHIE, IN GALLOWAY,
AND AFTERWARDS
FIRST MINISTER TO THE UNITED SOCIETIES IN SCOTLAND,
ADHERING AT THE REVOLUTION
TO THE WHOLE COVENANTED REFORMATION IN
BRITAIN AND IRELAND,
ATTAINED BETWEEN 1638 AND 1649.
AN EXEMPLARY CHRISTIAN, A DEVOTED MINISTER,
AND
A FAITHFUL WITNESS TO THE CAUSE OF CHRIST.
DIED DECEMBER FIRST, 1753,
AGED EIGHTY-FOUR.

Look unto Abraham your Father, for I called him alone, and blessed him and increased him.—Isaiah li. 2.

The Covenants were renewed at Lanark on the 26th November, 1666, two days before the battle of Pentland. John Wilson, son of Alexander Wilson, town clerk of Lanark, was a captain at Bothwell Bridge. He suffered at the Grass-

market, Edinburgh, May 16, 1683. At the corner of the old Church in Lanark is the tombstone of William Harvey—

HEIR LYES WILLI
AM HERVI, WHO
SUFERED AT
THE CROS OF
LANERK THE
2 OF MARCH,
1682, AGE 38.
FOR HIS ADHERENCE
TO THE WORD OF
GOD AND SCOTLAND'S
COVENANTED WORK
OF REFORMATION.

The services at Dalserf and Lanark were conducted by the Rev. Thomas M'Fall, Somerset, Nova Scotia.

LANARK.

And He is Head of the body the Church.—Colossians i. 18.

Here is a revelation which could not have entered into the heart of man to conceive. That the Son of God, who is "the image of the invisible God, the brightness of the Father's glory," and who "counts it not robbery to be equal with God," should come into this relationship with us, we could never have imagined.

I. The statement of this doctrine: Christ is Head of the Church.

1. Christ is the life-giving Head of the Church. The Church is in no way a man-made institution. She has not called herself into being, nor is she self-existent. Her name—*Ecclesia*—denotes that another has called her. Under the figure of a vineyard, God shows His care for the Church, and the Lord says of Himself, "I am the true vine." The vine gives life to the branches.

2. Christ is Head of the Church by the appointment of the Father.

He declares, "My Father, which gave them Me, is greater than all." Of Him the Father says, "I have set My King on My holy hill of Zion."

3. Christ is Head of organization for the Church. As a body, the Church has members that are adapted one to another, and all in wise subserviency to Christ the head. And as it is the office of the head to direct the body, so it is the office of Christ to rule in His own house. How minutely did He legislate in the Church in the wilderness—sacrifices, altars, and priests. In the New Testament times, He commands His people to go out in His name, for He claims "all power in heaven and earth." "Go ye, therefore, into all the earth and preach the Gospel to every creature, baptizing them." Here, as Head, He gave the initiatory ordinance into the Church. And, as He purchased the Church with His own blood, He gave another ordinance commemorative of her very existence, and says, "This do in remembrance of Me;" and for the performing of these ordinances He appoints officers. "And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

4. Christ is the supreme Head. There can not be two heads to any body. Whatever is the nature of the body, there can only be one executive organ. The pastors are servants, as Moses was a servant, in Christ's house. And He gives special charge that no one come between Him and His body. "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you. But, whosoever will be great among you, let him be your minister, and whosoever will be chief, let him be your servant. Be ye not called Rabbi, for one is your Master, even Christ, and all ye are brethren. And call no man your father (pope) upon earth, for one is your Father which is in heaven."

5. He is the protecting Head of the body. "No man ever

yet hateth his own flesh, but nourisheth and cherisheth it even as the Lord the Church." See the extent of His devotion to the Church. He emptied Himself of His glory that He might come and serve. He must provide green pastures and quiet waters that His own may be supplied. So He gives Himself as the bread of life, and says, "Whosoever eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day."

II. The character of the men who held this doctrine in the days of persecution in Scotland. They were men who did not despise governments, for they believed that "the powers that be are ordained of God." They believe that government is a creature of God, and that the nation in her own sphere should serve Jesus Christ as King of kings and Lord of lords. They would not yield to the nation the right to assume the headship of the Church, and dictate to her her constitution and laws. They were called seditious, but their principles were not understood. As Gideon was not at first regarded as a patriot when he destroyed the image of Baal, as the Apostles were charged with the teaching of things contrary to the decrees of Cæsar, as the Lord was accused of "perverting the nation and forbidding to give tribute to Cæsar," so the martyrs were falsely accused. Their views are best expressed in their own words, "Cursed be they that seek effusion of blood, war or dissension." Their petition was, "Let us possess Jesus Christ and the benefit of His evangel, and none within Scotland shall be more obedient than we shall be." Wm. Harvey, who suffered at Lanark, charged the people to make their peace with God and serve God and the king "so far as the Word of God allowed, but no farther."

III. The relation of the government in the past and present to this doctrine.

As the Lord has been pleased to constitute the Church as His body, so the Church has many times covenanted or renewed her covenant to be the Lord's. The occasion of entering into the Scottish Covenant of 1557, during the early

period of Covenanting history, was the claims of Popery—that the rulers in the House of God are priests, bishops, and cardinals, and that these have for their head the Pope of Rome. There was the determined effort to compel all to accept this doctrine, and this effort was not made by enjoining the reading of the Word of God, by educating the people to a higher intellectual and moral plane, by showing grander and more excellent results among those who embraced this doctrine, but rather by the stake, the rack, and all manner of tortures. But the Scottish people, with their superior mental power, and having the Bible and such a leader as John Knox, could not submit to the bondage of Popery. In England there was a reformation from Popery, which was brought about chiefly by the civil power. Henry the VIII., though a Papist, cast off the authority of the Pope, and took to himself the supreme headship of the Church of England; and it was enacted “That the King, his heirs, etc., shall be taken and accepted as the only supreme head of the Church of England.” This changed the headship of the Church from the ecclesiastic—the Pope—to the magistrate—the King. James VI. of Scotland ascended the throne of England in 1603, and soon endeavoured to bring the Scottish Church into near conformity to the Church of England. As the Presbyterians of Scotland would not submit to the civil power forming a constitution for the Church, and dictating her service, and appointing her ministers, she was subjected to a cruel persecution. The beginning of the second Reformation may be dated from February 28th, 1638, when, in Greyfriars’ Churchyard, about 60,000 people of all ranks engaged themselves in solemn Covenant to defend the religion and liberties of the Kingdom against all opposition. This Covenant was afterwards ratified by Parliament in 1639, and subscribed throughout all the land. Again, in 1643, through commissioners from the Assembly of Divines in Westminster, the Covenant was entered into between the two countries, called the Solemn League and Covenant, for the defence of the

king's person and authority, and the preservation of the true religion according to the Word of God. Thus they had a united kingdom in solemn Covenant for the maintenance of true religion. But soon the king and the Prelatic party—first by intrigues, then by force—broke away from this position, and the Covenants were rescinded and burned, the people adhering to them scattered, and 2,000 devoted ministers driven from their charges in one day. Oaths and declarations were imposed, requiring the people to abjure the Covenants, and an Act was passed, which declared that "The ordering and disposal of the government and policy of the Church belonged as an inherent right to the crown." Thus were the prerogatives of the Lord Jesus Christ taken, and, by national deed, accorded to a man and usurped by him. Then there came long-continued sufferings, because men would not abjure the Covenants and swear allegiance to the sovereign in all his claims.

Nor was the claim of the headship merely nominal: the constitution of the Church was State-fashioned, and a service-book prescribed. Neither could the Church meet in any assembly without royal appointment, and even the Established Church of Scotland was settled at the Revolution before her voice was allowed to be heard. "Their Majesties do appoint the first meeting of the General Assembly of this Church, as above established, to be at Edinburgh, the third Thursday of October next to come, in this instant year, 1690"—and this four months before the first Assembly met! And it was *premunire facies* for the Convocation to meet without the king's writ. Hale says: "If ecclesiastical laws are not confirmed by Parliament the king may revoke or amend them at pleasure." And this doctrine is made an Article of Faith, being incorporated in the 39 Articles of the Church of England—"The Queen's Majesty has the chief power in this realm of England and other her dominions unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes, doth appertain." The coronation oath



GRAVE OF INGLIS, CAM'NETHAN.



binds the sovereign to the Constitution, and the Constitution makes the sovereign the head of the ecclesiastical as well as the civil. The oath of allegiance binds the subject to support the sovereign in all claims of supremacy, civil and ecclesiastical. We send members of Parliament as our representatives, and members of Parliament are required to take the oath of allegiance. Judge Blackstone says: "The electors do that by their representatives which it is impossible to perform in person." We can not do through another what is not right for us to do ourselves, viz., to acknowledge the sovereign's claims to the headship of the Church. The political system now in force in the British Empire is opposed to Christ as the head of His body the Church. This great doctrine should be studied in its length and breadth by Christians both east and west, and politicians should order their national affairs so as to do it honour.

DARMEAD AND CAMBUSNETHAN.

ARTHUR INGLIS, martyr, lies in the old churchyard of Cambusnethan. The burial ground is round the ruins of the old church. A little beyond the wall the spot is seen at which Inglis was shot. He was watching his cattle, and had sat "down in a fur among his own corn, and was reading upon the Bible," when he was seen by some dragoons and immediately killed. The stone over the grave is upright, about four feet high, and within a railed enclosure of three yards square. On the east side is the inscription:—

HERE LIES
 ARTHUR INGLIS, IN NETHERTON,
 WHO WAS SHOT AT STOCKLTON DYKE BY
 BLOODY GRAHAM OF CLAVERHOUSE, JULY, 1679,
 FOR HIS ADHERENCE TO THE WORD OF GOD
 AND SCOTLAND'S COVENANTED WORK OF REFORMATION.
 REV. 12 AND 11.
 ERECTED IN THE YEAR 1733.

On the west side :

MEMENTO MORI.

When I did live, such was the day :
 Forsaking sin made men a prey
 Unto the rage and Tyranny
 Of that throne of iniquity
 Who robbed Christ, and killed his saints,
 And brake and burned our Covenants.
 I at this time this honour got,
 To die for Christ upon the spot.

Daramead is one of the solitudes on the eastern moors of Cambusnethan in which the persecuted often met for worship. Here Renwick delivered his first sermon to the Covenanters, and here Cameron, Cargill, and other ministers conducted Conventicles. In the minutes of the Privy Council, 25th May, 1685, Daramead is referred to as the resort "of persons to hear that supposed preacher—a disturber of the peace and of all honest men—Mr. James Renwick." The monument, which stands in the midst of the moor, bears the inscription :—"In memory of Cameron, Cargill, Renwick, and their brethren who worshipped on this spot in the time of the last persecution. They jeoparded their lives unto the death in the high places of the field."

The services were conducted at both places by Rev. R. C. Montgomery, Philadelphia—Daramead in the forenoon and Cambusnethan in the evening.

DARMEAD.

The stone which the builders refused is become the head stone of the corner.—Psalm cxviii. 22.

Whether the primary reference of this Psalm be to some memorable event in Israel's history, as the laying of the foundation of the Temple, or not, we should regard it as prophetic of the rejection and exaltation of Christ. Such is our Lord's own interpretation of this Scripture. He said to the Pharisees : "Have ye never read—The stone which the builders rejected, the same is become the Head of the Corner :

this is the Lord's doing and it is marvellous in our eyes." The theme of our text, therefore, is—Jesus Christ, the Chief Corner Stone.

1. He has been chosen, elected of God. Who else could find a Saviour?

2. He is precious—(1) To the Father—"This is my beloved Son." (2) In Himself—"Holy, harmless, undefiled, and separate from sinners." (3) To the believer—"The chiefest among ten thousand."

3. He was tried. Put to the test by God the Father, by Satan, and by men.

4. He is a sure foundation—(1) For the individual; (2) for the Church; (3) for the nation.

The text, moreover, states the position which Jesus Christ shall occupy—"The Head Stone of the Corner." Jesus Christ was rejected of men, but God "hath highly exalted Him and given Him a name that is above every name," and made Him "Head over all things."

Now, it was for the honour of this same Jesus—for His Crown-rights and royal prerogatives—that those whose names are inscribed on this stone contended, suffered, and died. Yes, in this lonely moor they took refuge, here they worshipped, and here they conferred together. Our Covenanted fathers could not endure that the rights of Jesus Christ should be usurped; and because they were loyal to Him they were hated, persecuted, and put to death. We meet here to honour them to-day, and to acknowledge the debt we owe to them for the liberties, civil and religious, which we ourselves enjoy. On this moor we stand and worship God without molestation, where our fathers two hundred years ago were hunted like beasts of the field. But how may we best do honour to those whose memories we cherish? Let us to-day resolve that we will adhere to and maintain the truths for which our fathers suffered. The world still requires that faithful testimony be borne for the truth and heroic opposition made against error

and all evil. Much still remains to be done before all shall submit to King Jesus, and give Him that honour which is His due. But we should have no manner of doubt in regard to His universal recognition, for the promise of God is sure. He shall yet reign supreme in the hearts and affairs of men, and I believe, too, that the time is not far distant.

“ We are living, we are dwelling
In a grand and glorious time ;
In an age on ages telling—
To be living is sublime.”

Let us, then, like those whose memories we cherish, be faithful, that with them we may inherit eternal life, and with them also, if God so pleases, wear the martyr's crown.

CAM'NETHAN.

Not accepting deliverance.—Hebrews xi. 35.

These words were written of a long list of martyrs who fell asleep in the early ages of the world, whom the world hated, and persecuted, and tortured, and killed—but men beloved of God, and by Him honoured with crowns. To-day we are gathered to do honour to the memory of martyrs of a later period—martyrs, however, of as true and noble a type as this world ever knew. We are not to suppose for a moment that those referred to in the text, or yet those whose memories we honour to-day, did not regard life as a sacred trust, or that they threw it away needlessly. What, then, are we to understand by their “not accepting deliverance?”

I. They were condemned for their faith. By their “faith” we do not mean their belief in God and their acceptance of the general doctrines of the Christian religion, but certain distinctive principles—principles not denied altogether by others of the Christian faith, but emphasised and made prominent by our covenanted fathers. Our martyred ancestors claimed for Christ the right to exercise and to be acknowledged in the exercise of every function of His three offices of Prophet, Priest,

and King. They claimed that the Bible was law for the individual, the family, the community, the church, the nation, and that that Divine law should be strictly obeyed. Their creed might be summed up as follows: (1) Belief in the Holy Trinity; (2) Belief in Jesus Christ as the Son of God—the Mediator—having Universal Dominion; (3) Belief in the Bible as the Rule of Action in all Individual, Domestic, Social, Ecclesiastical, and National Life.

II. They were condemned for their practice. They not only felt themselves in duty bound to do right, but, as far as in them lay, they endeavoured to prevent others from doing wrong. They testified and laboured for the practical exemplification of truth and righteousness, and they witnessed against and opposed wickedness of every form and in every place. Now, by this we are not to understand that they were in any sense obnoxiously aggressive, but that in every case they were commendably courageous. They were intensely loyal to King Jesus, and jealous of His honour, and with might and main they opposed every attempt to usurp His rights and prerogatives. The Restoration was to them but the bugle call to arms; and though few, they even entered into conflict, willing rather to die than that the rights both of God and of man should impiously be set at defiance by the king and his followers. In this very neighbourhood the famous Sanquhar Declaration was formulated, in which it is declared that “We, for ourselves and all that will adhere to us as the representatives of the true Presbyterian Kirk and Covenanted Nation of Scotland . . . do, by these presents disown Charles Stuart, that has been reigning (or rather tyrannizing as we may say) on the throne of Britain these years bygone, as having any right, title to, or interest in the said Crown of Scotland for government, as forfeited several years since by his perjury and breach of Covenant both to God and His Kirk, and usurpation of His Crown and royal prerogatives therein, and many other breaches in matters ecclesiastic, and by his

tyranny and breach of the very *leges regnandi* in matters civil as also we do declare war with such a tyrant and usurper."

"Such were the men these hills who trod,
Strong in the love and fear of God;
Defying through a long-dark hour
Alike the craft and rage of power."

They were apprehended, condemned, imprisoned, tortured, and put to death, "not accepting deliverance;" not because they did not love their lives, but, as we now see, because they loved Christ and the truth and their country more. "Not accepting deliverance," simply because they could not on the conditions on which it was offered. The question may arise—Was anything gained by this course? Were not their sufferings and their blood in vain? Some say they were headstrong and even fanatical. We do not say they were perfect; but we do say that they were men of strong convictions, men of courage, men who died for conscience, for liberty, and for truth.

True, they were often overcome by force and dispersed with loss of life, but, as Renwick remarked, "The loss of men is not the loss of the cause." It is with them as with John Brown, the American apostle of freedom for the slave—"His soul goes marching along." Their blood was not shed in vain. Some one has put it thus—"The influence of the martyrs of the Covenant has long been felt, not only in Scotland but in England and Ireland, and even beyond the Atlantic wave, and never will it cease to be felt but fan the flame of patriotism and religion till latest times."

As we refresh our memories by reading the inscriptions on the monuments of those who could "not accept deliverance," may God grant that we may receive new inspiration. Let us be stimulated by their faith and constancy, let us witness for and maintain the truth even as they did. The time will not be long ere "His name shall be one and His praise one"

through all the world. We have the promise, and the fulfilment will soon be realised—the angel will soon be heard proclaiming with trumpet-blast: “The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.”

DRUMCLOG AND STRATHAVEN.

THE battle of Drumclog was fought on June 1, 1679. A few days before, Balfour, Cargill, Douglas, and others had consigned several Parliamentary Acts against the Reformation to the flames at Rutherglen, and issued the Rutherglen Declaration. Claverhouse was sent in pursuit of the “rebels.” As Douglas was beginning the sermon at a Conventicle at Glaister Law, a watchman signalled that the dragoons were approaching. Hamilton led the Covenanters, and formed them in order at Drumclog. They sung to the tune of Martyrs Psalm lxxvi.—“the grand lyric of Asaph over the destruction of the Assyrian host.” The Royalists were thrown into disorder by the impetuous onslaught of the Covenanters, and they fled in confusion, leaving fifty of their troopers dead on the field. In his despatch of the same evening. Claverhouse wrote: “I made the best retraite the confusion of our people would suffer.” A granite obelisk on the battle-field bears the following inscription:—

IN COMMEMORATION
OF THE
VICTORY
OBTAINED ON THIS
BATTLE FIELD,
ON SABBATH, THE 1ST OF JUNE, 1679,
BY OUR
COVENANTING FOREFATHERS,
OVER GRAHAM OF CLAVERHOUSE
AND HIS DRAGOONS.

In the churchyard at Strathaven, five miles from Drumclog, there are tombstones to two martyrs, William Paterson and

John Barrie, who were shot without trial on the day they were taken, and a stone in memory of William Dingwall, who died of wounds received at Drumclog.

The services were conducted by the Rev. Professor Willson, D.D., Allegheny, Pa., at Drumclog in the forenoon and at Strathaven in the evening.

Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.—Matthew v. 12.

Blessed are they which are persecuted for righteousness' sake; for their's is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for My sake.—Matthew v. 10, 11.

In the discourse at Drumclog, the subject was "The Persecution of the Righteous;" at Strathaven, "The Rejoicing of the Persecuted." The persecutions of the righteous have taken various forms—the reproach cast on them, the spoiling of their goods, their personal sufferings from violence even unto death. This persecution was on behalf of Christ, because of their loyalty to Him, the issues at stake involving His claims as Prophet, Priest, and King. The persecutions came on account of the grace bestowed on His witnessing servants. Frail and sinful in themselves, they had been made partakers of His grace, and thus had met enmity and cruelty in the world.

The ground of the rejoicing of the persecuted was discussed at Strathaven. It was pointed out that they rejoiced as identified in their experience of the godly of all ages—with the prophets of the Old Testament, with the forerunner of Christ, and with our blessed Saviour Himself. He had foretold to his followers the ceaseless enmity of the world, and they suffered together with Him, who had loved them even unto death. As His, they must suffer tribulation, and heed His exhortation to rejoice even under trial. They bore the mark

of Christ in the reproach of the world. They also rejoiced as inheriting a kingdom, being assured of rest in heaven with Christ. Of this, persecutors could not rob them. Their acts only hastened their entrance on their possession. Their souls, perfected in holiness, entered immediately into glory. The joyous experience of Paul, in view of death, was given, and of Scotland's last martyr, James Renwick.

Finally, the rich reward in heaven was presented—the glory that is to follow.

In connection with these discourses, some details were given of the history of the “killing times”—from the Restoration of Charles II. in 1660 to the dethronement of the House of Stuart in 1688. The oath Charles took at his coronation was recited, and his resolute attempts to compel the people to violate their vows, as he himself had done, were noted. This order-loving people bore persecution long, on this account, and were patient in loyalty to their king, till they were forbidden to assemble even to worship God, and their ministers were outlawed. There they halted, in faithfulness to Christ; and at Drumclog they were cut down for this. Some details of the engagement were given, and of the disasters that followed the victory; of the scouring of the country by troops; of the giving of the Test; and of the summary killings that took place on the moors and in the fields. They died for truth, for duty, for the sake of Christ. They received a heavenly kingdom; and the heavenly verdict is reflected in the earthly honour that is given to their memory. Their names will grow brighter as time rolls on, for they dearly purchased for the Old World and the New blessings manifold. “Them that honour Me I will honour.”

EAGLESHAM.

Two martyrs of the Covenant lie in the churchyard of Eaglesham. They were shot by dragoons on May 1, 1685. When

apprehended, they were on their way home from a Conventicle. Beneath these facts on the stone, are the following lines :—

“ These men did search through moor and moss,
To find out all that had no pass—
These faithful witnesses were found,
And murdered upon the ground :
Their bodies in this grave do lie,
Their blood for vengeance yet doth cry ;
This may a standing witness be
For Presbytry 'gainst Prelacy.”

The service in Eaglesham Churchyard was conducted by the Rev. R. J. Dodds, Missionary, Mersine, Turkey.

Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone ; but if it die it bringeth forth much fruit.—John xii. 24.

Here is a pre-intimation of Christ's atoning death, in a figure which may be applied also to every one who, bearing his cross, follows after Him, and especially to His martyrs. They resemble the seed corn in three respects, namely, in the possession of life, in being destined to death, and attaining by death to fruitfulness. Let us seek these resemblances in those whose struggles we are met to commemorate—Scotland's Covenanted Martyrs.

I. Were they possessors of spiritual life?

1. Their principles were honouring to Christ. They obtained them in the Scriptures.

As to their private lives, their beliefs and convictions are comprehended in the Ten Commandments. The sum of these is their sum.

Of their ecclesiastical doctrines, Christ's Headship over the Church was fundamental. His laws they sought in His Book, the Bible. From this source they learnt what should be the government, worship, and discipline of the Church.

From the Bible they derived their political philosophy and views of civil government. They held Christ as a King to

whom all earthly potentates should bow, and to whom all allegiance even in matters civil should be given. They held that there could be no rightly-constituted government, whatever form it might assume, which was not a theocracy, nor any wise government which recognised not the Bible as the supreme standard of law. They taught that separation from an unscriptural form of government was the only way to escape the guilt of national sins, that God's people ought to resist whatever is evil in the government of the nation where they have citizenship, or in whose territories they reside; and that they are to employ all lawful means for its removal.

No nation has yet come up to their standard. The Papal and Erastian methods, after the fairest possible trial, had proved worse than failures, utterly hurtful and detrimental to the interests of all. But there remained still an anti-Christian plan of government to oppose the Christian theory of the Covenanters. It was the secular theory, which is still the idol of many Christians even. When it results in complete disaster and anarchy, as it must soon, the times will be ripe for the inauguration of the Scriptural political edifice which will be raised up with shoutings of "Grace, grace, unto it."

If Great Britain had been true to her Covenants, there would not have been at present an immoral institution within her vast domain, nor would there have been for their suppression a single act which would have outraged any sense of justice; and Britain would have known the blessedness of that nation whose God is the Lord. She would not have, as now, the blot upon her character of those unavenged Armenian massacres, for, like Joseph's vine, her branches would even have run over the wall.

2. What was the character of the Covenanters? Were they pious and godly? I do not contend that they were faultless. Their extant writings, letters, and sermons, and their dying testimonies show their souls were as well-watered gardens. Novelists, painters, and poets have all been attracted

by their saintliness and piety. Among their contemporaries, they were as the lily among thorns.

II. The Covenanters were destined to death. The old nature was crucified with the affections and lusts, as in all Christians. They died daily unto sin. But they were also destined to the sword—to fall a prey to the persecutor's wrath. By thousands they sealed their testimony with their blood. Besides many distinguished persons, whose history has been written in deathless characters, there was a great multitude whose names are not recorded, and many, like those whose humble grave has drawn us together here, whose names only are known—two only of the eighteen thousand who suffered death in those “killing times.”

III. Has their testimony borne any fruit? Some, though the time of harvest is not yet. For them to live was Christ; therefore, to die was gain, and all the more when viewed in contrast to the bitterness of their earthly lot. They died in the confidence of a blessed resurrection and re-union of their spirits sanctified with their bodies glorified. This, their hope, will not be disappointed.

The civil and religious freedom of the great American Republic is a product of their heroic struggles. The American Declaration of Independence, particularly, is directly traceable to their influence. They are the true authors of its sentiments.

Their sentiments saved Great Britain at a critical period, and drew Scotland and England together, and has continued to influence her destiny in a thousand ways ever since. The Revolution of 1688 justified their whole course. They had died in the ditch that it might “step over them in official pumps and silk stockings with universal three times three.”

Though but a handful stand now by the old blue banner inscribed for “Christ's Crown and Covenant,” and the Church

of Scotland has been despoiled of her very name, and another wears her jewels, yet

“Truth, crushed to earth, shall rise again,
The eternal years of God’s are her’s.”

The Millennium is the destined harvest of their principles on earth.

“Of corn an handful in the earth,
On tops of mountains high,
With prosp’rous fruit shall shake, as trees
On Lebanon that be.”

FENWICK CHURCHYARD.

WILLIAM GUTHRIE was the first minister of the Parish of Fenwick, 1644. Dr. Chalmers said that Guthrie’s “The Christian’s Great Interest” was the “best book he ever read;” and John Owen said of it: “There is more divinity in it than in all my folios.” The church in which Guthrie preached still remains, the same pulpit, and the sand-glass used by the preacher. In the churchyard there is a monument to Captain Paton, and monuments to several martyrs—White, Gemmell, Ferguson, and Woodburn. Here also is the burial place of the Howies of Lochgoin. The tombstone bears this reference to the Howie of “The Scots Worthies”:—

ALSO OF HIS SON, JOHN,
WHO LIVED AT LOCHGOIN, AUTHOR OF “THE
SCOTS WORTHIES,” AND OTHER PUBLICATIONS,
WHO DIED, JANUARY 5, A.D., 1793, AGED 57 YEARS.

The service was conducted by the Rev. James Martin, M.A., M.D., Missionary, Antioch.

And he took the mantle of Elijah that fell from him, and smote the waters, and said: Where is the Lord God of Elijah? And when he had smitten the waters they parted hither and thither, and Elisha went over.—2 Kings ii. 14.

We ought to consider faithful predecessors, and follow in their steps. Let us walk about Zion, tell her towers, mark

her bulwarks, and consider such as have been "the chariots of Israel and the horsemen thereof." Rejoice that Elijah's God will be Elisha's God and ours.

I. Elisha thought first of God—"Where is the Lord God of Elijah?" not "Where is Elijah?" He called for God, the God of Abraham, his covenant God. So the Scottish Martyrs of the Covenant: they first of all believed in God and believed in His Son Jesus Christ. This was the foundation on which their testimony as witnesses was built. See Donald Cargill's speech on the scaffold—"I have been most in main things." In this we must follow them. There is a necessity for this spirit of the Covenanters in order to a right missionary spirit and for missionary enterprise. The Covenants breathed a missionary spirit, seeking the extension of Reformation truth, a Covenanted uniformity, that all might know Christ and His truth, and all might submit to and obey Him and be blessed in Him.

II. The significance of taking up and using Elijah's mantle.

1. It signified Elisha's adopting Elijah's character and pursuing his work.

Consider Elijah's faith—as at Carmel—"How long halt ye between two opinions? If the Lord be God, follow Him; but, if Baal be God, follow him." See, too, the assured faith of our Covenanted fathers, as shown by their Solemn Oath and Covenant.

Observe Elijah's separation. No compromise with Baal; nor does he even take refuge with King Jehoshaphat who, though good, had married his son into the family of Ahab. The Covenanters kept separate from all fellowship with Popery, with Prelacy, and with all heretical and evil systems. They refused to acknowledge any and every claim that usurped Christ's Headship or Christ's Crown.

We ought, also, like them, to observe separation—to refuse to make acknowledgments or to take oaths which are unscriptural, unchristian, and contradictory to the Covenants, the

oath of the Covenanters. We shall maintain and practise political dissent. Not simply because King Ahab set up a certain system, would Elijah acknowledge it.

Compare the case of Moses, who announced to Pharaoh : "Thus saith the Lord God of the Hebrews, Let my people go." He claimed the Church's independence; and he taught Pharaoh his duties. So, afterwards, he illustrated the true State, setting up as rulers only such as feared God and hated covetousness. Elijah and Moses were one in faith and testimony; and we see them united on the Mount of the Transfiguration.

Remember Elijah's prayerfulness (James v. 17). And you know how much John Knox's prayers were feared by Queen Mary, and what testimony the enemy gave to the prayerfulness of Richard Cameron.

Think of Elijah's fearlessness—as in addressing Ahab, or in addressing the messengers of Ahab's son.

Consider his zeal for God (1 Kings xix. 10.)

2. The mantle was a token that Elisha had received what he asked. The context confirms this. "Let a double portion of thy spirit be upon me." God's Spirit, the present especial need of the Church and nation. He gave Elijah all his qualifications and endowments, both as teacher and witness, and as wonder-worker. He it is who raises up teachers and witnesses. He makes them mighty through God to save souls, pull down strongholds, subdue kingdoms. In order to have the spirit of Elijah a useful means was to observe Elijah: "If thou see me, it shall be so."

3. Elisha used Elijah's mantle at Jordan, and the waters were parted, and he went over.

By faith in God, His Christ and His Covenant, the Covenanters met death with confidence, though in its cruellest forms. Elijah was regarded as "he that troubled Israel," but he was, in truth, "the chariot of Israel and the horsemen

thereof." Nor, though long alone as a public witness, was his work in vain. At his translation there was not only Elisha but whole schools of prophets.

Conclusion: "Where is now the Lord God of Elijah" when faith in God and His Covenant is so halting, and when prayer is so restrained? "Where is the Lord God of Elijah" when boldness and faithfulness in witnessing are so rare, and the martyr spirit so lacking. In great difficulties and evil days, no name will help but that of God. How else can Jordan be divided but by Jehovah, God of Elijah?

KIRKCONNEL MOOR.

THE moor of Kirkconnel, in the parish of Tongland, was the scene of the murder of five Covenanters. They had been returning from a Conventicle as they were apprehended, and they were immediately shot. One of them was buried at the spot, and his grave is marked by a stone with an inscription in the quaint lettering of the time. Near to it stands a cenotaph in memory of the five martyrs.

The service was conducted by the Rev. R. C. Wylie, D.D., Wilkinsburgh, Pa.

This is the victory that overcometh the world, even our faith.—
1 John v. 4.

There are times when the militant character of the Church stands out more prominently than at others. Such a period was that known as the Fifty Years' Struggle—from 1638 to 1688. Of this period, the twenty-eight years beginning with 1660 were pre-eminently a time of conflict. Multitudes were slain for the testimony of Jesus Christ. We stand to-day on one of the many spots in Scotland consecrated by martyr blood. Though the sword was often drawn during these years of conflict, the struggle was chiefly a moral one, and the weapons of warfare by which our ancestors won the victory were not carnal.

They overcame by the blood of the Lamb and their word of testimony. In our study of this victory, consider :

I.—The parties to the Conflict.

John, in addressing the people of God, speaks of these parties as “you” and “the world.” They are elsewhere described as “the seed of the woman and the seed of the serpent.” These have been the parties to this conflict ever since it began, and these were the parties during the struggle in Scotland. The men who so bravely defended the truth in that memorable struggle were men of genuine piety. They were born of God. This was manifested in their devotional spirit, in their love for the Word of God, and the ordinances of religion. Their piety was subjected to a severe test, and it is not surprising that their enemies claimed to discover imperfections. But godless persecutors are not the teachers from whom we take lessons in piety. We refuse to accept the verdict of such men as Lagg and Claverhouse, or that of their followers in recent times.

The piety of these men is shown by their devotion to the cause of God. It is true that men of determination, through sheer stubbornness, will sometimes suffer hardships for the sake of their opinion for a season. But the martyrs were men of different disposition. They were willing to concede everything for peace save truth. But they would sacrifice life itself rather than give up the truth. “They endured as seeing Him who is invisible!” They were the men for the times. It is common to speak of men who hold advanced views, and who advocate unpopular reforms, as being born too soon, because they are in advance of their age. But the truth is, such men are born in the fulness of time. Every great cause needs leaders, and God raises them up when needed. Moses was in advance of his age, but he came at the right time, and brought the age to a higher level. All the Old Testament prophets and reformers were in advance of their age, but they were the men the age needed. Jesus

Christ was, and still is, in advance of the age, but was and still is "The Desire of all Nations." The Apostles and Reformers of the New Testament were all in advance of the age, but it was high time that somebody was raised up in advance of the age. The Reformers of Scotland were away in advance of their age, but the land was groaning under a hard and cruel bondage, waiting for some one in advance of the age to deliver it. To this end, God sent Knox, Melville, Guthrie, Henderson, Gillespie, Cameron, Cargill, Peden, Renwick, and a host of others. And now, after the lapse of generations, what is the judgment of the world as to these men? Let the monuments erected at Drumclog, Sanquhar, Ayrsmoss, Wigtown, and here on Kirkconnel Moor, and scores of other places, witness the judgment of the closing years of the nineteenth century to the worth of the men and women of the seventeenth. But while the memory of the martyrs is thus revered, where in all Scotland is there a monument in memory of their persecutors? The judgment of the ages is true. The present generation honours itself by erecting monuments in memory of the martyrs, and by allowing the names of their persecutors to be forgotten. "The memory of the just is blessed; but the name of the wicked shall rot."

II.—The question at issue.

What was the conflict about? The same that has been in dispute ever since the fall of man. It was a struggle for the mastery between sin and righteousness, between the servants of Satan and the servants of God. On the one hand was the tyrannical house of Stuart, claiming a divine right to rule in both Church and State. In pursuance of this claim, repeated efforts were made to force upon the people of Scotland a form of Church government and a liturgy which they believed to be unscriptural. On the other hand was the great body of the people of Scotland, who maintained that the Lord Jesus Christ is the only Head of the Church, and that He has appointed her government and worship. It was a struggle for

both civil and religious liberty. In this conflict the Church was the champion of human freedom. The whole history of the struggle bears witness to this fact; John Knox before Queen Mary, and Andrew Melville before James the Sixth, defending the rights of the people against the tyranny of the Crown are evidence of it. Those faithful four hundred ministers who, rather than bow to the yoke of oppression, left their homes in the beginning of 1662, and their loyal people who came out to these moors and mountain glens to hear their beloved pastors preach the pure gospel, are witnesses to the fact that the Church was the champion of civil and religious liberty. The thousands who were slain in defence of truth are witnesses to this fact. We stand to-day on ground consecrated by the blood of James Clement, David Halliday, John Bell, Robert Lennox, and Andrew McRobert, who were slain by the dragoons of Lagg, because they dared disobey the edicts of a tyrant. This monument has been erected to the memory of these men, because they were true to the Bible principles of liberty. The voice of these men's blood speaks to-day, bearing witness to the same principles of liberty for which they died, telling us the price of our liberty, and admonishing us to treasure it as a precious legacy.

Another important scene in that struggle for liberty was enacted in the Balmaghie parish yonder by the Dee. For sixteen years the Covenanters, who were not satisfied with the Revolution Settlement of 1688, had been without a preacher. John Macmillan, pastor of Balmaghie parish, maintained the binding obligations of the Covenants, deplored the corruptions that were rapidly creeping into the Established Church, led his people in an act of Covenant renovation, preached against the invasions of the Church's liberties by the State, and testified against the unfaithfulness and the passive submission of the Church. Because of all this, and the difficulties with his co-presbyters into which his faithfulness and courage brought him, he finally severed his connection with the Established Church of Scotland, and identified himself with the

Covenanters. His life has been written by the present pastor of Balmaghie, who holds him in high esteem. He designates him "A Cameronian Apostle," "A Father of the Reformed Presbyterian Church," "the great John Macmillan." On both sides of the Atlantic we now enjoy what these men contended for at great sacrifice.

III.—The result of the struggle.

Faith, in the long run, gains the victory, though it may meet with many temporary defeats. The great battle for civil and religious liberty, not only for Scotland but for England, Ireland, and America, was fought in the sixteenth and seventeenth centuries. We would not detract from the honour due the Puritans and others for their part in the conflict. We only insist that due honour shall be given the Scottish Covenanters. They perceived more clearly than others the nature of the struggle, and occupied more advanced ground than others. Next to Palestine has Scotland been a blessing to the world. True, all that was contended for has not yet been gained. The full acceptance of the principles the martyrs contended for would usher in the Millennium. We are here to-day not only to speak the praises of the martyrs, but to pledge ourselves over their graves to take up their unfinished work. We might well adopt the closing words of the Queensferry paper: "We bind and oblige ourselves to defend ourselves, and one another, in our worshipping of God, and in our natural, civil, and divine rights and liberties, till we shall overcome, or send them down under debate to posterity, that they may begin where we end."

NISBET'S STONE, KILMARNOCK.

THERE are several monuments to martyrs in Kilmarnock. That of John Nisbet is in the middle of the churchyard of the Laigh Kirk. On the upper part of the stone there are two sculptured scrolls, with "Solemn League and Covenant" on

one, and "God and Country" on the other. Beneath the scrolls are the words:—

HERE LIES
JOHN NISBET,
WHO WAS TAKEN BY
MAJOR BALFOUR'S PARTY, AND
SUFFERED AT KILMARNOCK,
4TH APRIL, 1683, FOR ADHERING
TO THE WORD OF GOD AND
OUR COVENANTS.

Nisbet was executed at the Cross of the town, and the spot is marked with the initials of his name, J. N., formed with small white stones.

The service was conducted at this spot by the Rev. A. S. Lyons, Newry.

For Christ's sake.—Ephesians iv. 32.

We are met to worship the God of Salvation not only as our own personal God, but also as the Lord God of our fathers. We are not hero-worshippers. We honour the martyrs for the Master they served, and the work they achieved. To Him be all the glory.

This ancient town of Kilmarnock awakens many touching memories. The very place on which we stand is holy ground, for here John Nisbet was executed. Yonder burying-ground at the Low Church tells many a sad tale. The names of such as suffered death for Christ's sake in this immediate vicinity are cherished by you in loving remembrance. These names will continue

"To nerve the patriot's hand
Upraised to save a sinking land."

When a work is performed that has far-reaching results, one naturally asks—What was its nature? What was the character of the men who did it? And, What led them to attempt so great a work?

I. Consider the Character of the Reformers of the First and Second Reformation.

1. They were men of intelligence and honour. They were no mere enthusiasts or visionary fanatics. They were like the men of Issachar, they "had understanding of the times."

2. They were men of pre-eminent moral worth.

3. They were men of deep convictions.

4. They were decidedly pious. They cultivated close communion with God. They were

" A virtuous race,
To godliness devote."

Their one great desire was to bring honour to Christ as their own personal Saviour.

II. What special work did they perform?

1. They preached a free and full salvation through Christ alone. They made much of the Person, offices, and work of Christ. Their great crime was that they preached salvation through "Jesus only." No substitution for Him. Our function is to point men to His Throne of Grace—"Behold the Lamb of God."

2. They testified for the supremacy of the Holy Scriptures. They placed the Bible on the high pedestal of supreme authority—supreme in all matters—God's perfect law for all conditions and communities of men. An open Bible is the world's richest heritage.

3. They demanded freedom—civil and religious. The Church of Christ is the grandest institution in the world. How much the world owes to such men of conscience. Christ alone is Lord of the conscience. Around this principle the great battles of Protestantism have ever been fought.

III. Why did these men act as they did? Deeds of valour and worth are enhanced or vitiated by the motives actuating those who perform them. Judas kissing his Master at the bidding of the most unworthy motives, and Mary anointing Christ from the highest principle of love and gratitude, are

illustrations. Not for fame or honour, but for Christ's sake, the martyrs acted as they did.

1. For the sake of His personal excellency.—“Altogether lovely.” Their devotion was to a person, not a dogma. Christ had all attractions. Like the diamond, He is round and round a gem of beauty. Our Saviour-King is great and greatly to be exalted. The militant and triumphant Church join in doing Him honour.

2. For the sake of His near relationship. Our love is secondary; Christ's is primary.

3. For the sake of the Work he finished. When He stooped to save, He carried away with Him every barrier. He cleared the way from earth to heaven. He is the Captain of Salvation.

This was the great motive power at work in the hearts and lives, sufferings and deaths of the Scottish Martyrs. This is the greatest force and strongest drawing power in the universe. It is moving the whole Christian world to-day, and there is in it an imperishable and all-conquering virtue.

When you think of the martyrs—the sufferings they endured and the work they accomplished—let us remember that they were sustained and animated by the highest of all motives—“For Christ's Sake.”

NORTH BERWICK AND THE BASS ROCK.

An island-rock rises in the Firth of Forth, two miles from the Haddingtonshire coast near North Berwick, opposite the ruined castle of Tantallon. It is nearly round, a mile in circumference, and 420 feet high. It is inaccessible on all sides except the south-west, where it shelves down to the water, and there the landing is very difficult. A huge cavern traverses the rock from north-west to south-east. There is a spring on the island, and its surface affords pasture for a few sheep. “Ane wonderful crag,” says an old writer, “resand within the sea, with so narrow a strailthals (passage) that nae

schip nor boit may arrive but allenarlie at ane pairt of it. This crag is callet the Bass, unwinabill by ingine of man. In it are coves als prafitable for the defence of man, as if they were biggit be crafty industrie." In 1671, Charles II. purchased it for £4000; and within its dreary dungeons about 40 of the Covenanters' were imprisoned during his and the following reigns. An arched staircase leads down underground to a hideous cavern—"the lowest cell in the dungeon"—with an opening toward the sea which dashes within a few feet below.



BLACKADDER'S TOMB.

John Blackadder died in the dungeon in 1685, in his seventieth year, after four years imprisonment. He had been minister at Traquair, was ousted in 1662, and apprehended in 1681.

The service at Blackadder's grave, North Berwick, was conducted by the Rev. T. P. Stevenson, D.D., Philadelphia.

I, if I be lifted up from the earth, will draw all men unto Me.—John xii, 32.

Dr. Stevenson stated the circumstances which had led to this unusual service in an unwonted place, and referred to the

many similar services which were being held throughout Scotland on that day. He recounted the chief names among the prisoners who had been confined on the lone rock in the sea, giving with especial fulness the personal history and public labours of Mr. Blackadder. By a careful exegesis, he showed that the "lifting up" of Christ in the text referred to His death on the Cross, but not to this alone. It included His exaltation, His being lifted before the sight and the faith of men by the labours of His faithful people, as the condition precedent to His drawing all men unto Him. In all these, in His sufferings and His exaltation and His drawing of the world to Himself, it is the privilege of His people to share. The Martyrs of Scotland lifted up Christ to the world by their obedience to His laws, and their fidelity to His cause. They themselves were lifted up with Him in holy fellowship with His sufferings, and they in turn were drawing the world to Christ and to themselves, by the power which suffering nobly borne in a noble cause always has over the hearts of men. For this reason many have journeyed from beyond the sea to stand at their graves to-day. And this holy influence will not cease to be felt until "all men" shall be brought to the acknowledgment of the truth for which they witnessed, and of that Saviour for whom they willingly laid down their lives.

QUARRELWOOD AND DUMFRIES.

QUARRELWOOD, in Kirkmahoe, was one of the chief centres of the meetings of the Society people at and after the Revolution. The minister of Quarrelwood in 1743 was one of the four who constituted the first Presbytery of the Reformed Presbyterian Church. The Covenanters of Quarrelwood met for worship in the open air till a Church was built, about 1800, and, thirty years after, the congregation met in Dumfries. The walls of the old Church, showing its octagonal

form, are still to be seen. The open-air service was held on rising ground on the farm of Longbank, overlooking the ruins of the old Church.

Within sight of the Dock Park, Dumfries, are the Whitesands, on which James Kirk, the martyr, was shot for refusing to "take the oath and conform," the Old Bridge on which were affixed the heads and right hands of John Grier and William Welsh, who had been present at Pentland, and the spire of Troqueer, from which parish Blackadder was expelled, who died in the dungeons of the Bass Rock. Dumfries was a central camp of the dragoons, and here began the friendship of those two notorious persecutors—Graham of Claverhouse and Grierson of Lagg.

The services were conducted by the Rev. W. J. Coleman, Allegheny, at Quarrelwood in the forenoon and in the Dock Park, Dumfries in the evening.

QUARRELWOOD.

That they without us should not be made perfect.—Hebrews xi. 40.

No man lives to himself, and no man, especially no martyr, dies to himself. We are helping to perfect some man's work who has died long ago, and we are leaving unfinished work for others to complete. The passing generations are links of one chain, and the chain is not perfect in one or two links, but in many. So it was with the heroes of faith in the eleventh chapter of Hebrews, so it was with the martyred Covenanters of Scotland.

Let us notice what great attainments these men made. As those accounted imperfect here were the godliest men of Israel, so the martyrs of Scotland stood high as men. They were men of faith, else they would never have taken their position; they were men of self-denial, or they would never have held it. They were men of piety, else would they not have exercised such spiritual influence? and men of consistent lives, or their enemies would have destroyed

their reputation. But they were imperfect in their work, for they died in the midst of apparent failure. They did not enjoy the highest privileges, nor did they see what they hoped for.

They sought freedom—freedom to think, freedom to read God's Word, freedom to speak God's truth, freedom to gather to the preaching of the Word, to choose their own pastors, to elect their own officers—all this culminating in a free assembly. No wonder the Stuarts, seeking to be absolute rulers, resisted such claims. Then, they testified for a national recognition of the State's obligation to obey the law of God as found in the Covenants, and refused to be a party in a government that repudiated the obligation and burned the Covenants. Much of what the martyrs sought has been gained in later generations. The Church in Scotland and in other lands has for the most part secured her freedom, though, on the other hand, an extreme of licence, carefully guarded against by the martyrs, has not been avoided. But the Christianising of our political life—this has not been secured, and the martyrs' method of testimony, separating themselves from un-Christian governments and testifying against their sins, this has not been followed. Here lies one great part of their unfinished work, and into this work for our Lord Jesus Christ we are called to enter. They without us will not be made perfect.

DUMFRIES.

Christ Jesus who, before Pontius Pilate, witnessed a good confession.—1 Timothy vi. 13.

The word "martyr" means one who testifies with his blood to his faith, or to the truth which he avows. The word translated "witness" in the text, is derived from the Greek word "*marturos*," and is rightly applied to Jesus Christ, who died because He declared Himself a King. His Kingdom was not of this world, but it was in this world and over this world. It was over civil officers, for to Pilate—the representa-

tive of the Roman Government—He said: “Thou couldst have no power (authority) at all against Me, except it were given thee from above.”

Jesus Christ is the Great Martyr, and is here set forth as an example to those called on to testify for Him in the midst of His enemies.

1. In His effort to transform the Jewish Church and people, He came at last in contact and conflict with the civil power. The civil power can use force. Those defeated by reason will appeal to force. Civil government is the organization of society as it is, and generally resists an effort to change society to what it ought to be. Luther at Worms, Wycliffe before John of Gaunt, Knox before Queen Mary—all illustrate this. So the Covenanters were persecuted by the Stuarts at the instance of Laud, Sharpe, and the prelatie Church.

2. Jesus Christ testified boldly of His kingly office before Pilate. When asked if He was a king He answered, “Thou sayest that I am a king;” and in answer to the thought that He might have been silent before Pilate on this point, He added: “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.” So the Covenanters, after the example of their Lord, testified to Him as King or the only Head of His Church, and as the Ruler of all magistrates.

3. An ungodly Church urged a godless government to crucify Jesus Christ because He held to His kingly office. The last argument of the Jews was, “Whosoever maketh himself a king speaketh against Cæsar.” So died the Covenanters. They would not acknowledge the Stuarts as head of the Church, and refused to swear allegiance to any government that refused to give its allegiance to their King.

RENWICK'S MONUMENT, MONIAIVE.

JAMES RENWICK was born in the parish of Glencairn, Dumfriesshire, on February 15th, 1662. He witnessed the execution

of Cargill in 1681, and immediately joined the Covenanters. He was a "little fair-haired man, with a comely countenance and great sweetness of address." The monument at Glencairn is close to the place of his birth, and bears the inscription:—

IN MEMORY
OF THE LATE
REV. JAMES RENWICK,
THE LAST WHO SUFFERED TO DEATH
FOR ATTACHMENT TO THE COVENANTED CAUSE
OF CHRIST IN SCOTLAND; BORN, NEAR THIS SPOT,
15TH FEBRUARY, 1662, AND
EXECUTED AT THE GRASS MARKET, EDINBURGH,
17TH FEBRUARY, 1688.

"THE RIGHTEOUS SHALL BE IN EVERLASTING REMEMBRANCE."

The service was conducted by the Rev. G. A. Edgar, Olathe, Kansas.

Behold I come quickly; hold that fast which thou hast, that no man take thy crown.—Revelation iii. 11.

As we review the life of James Renwick, his early piety, his burning desire to prepare for and enter the Gospel ministry, the earnest pursuit of this purpose under great difficulties, his faithful contendings for the truth, his last message to the persecuted remnant, and his noble martyr death at an early age, it seems to emphasise the message to the Church at Philadelphia: "Behold I come quickly; hold that fast which thou hast, that no man take thy crown." The study of these words, and this life in connection with them, is calculated to stimulate and encourage the followers of Christ, to awaken them from lethargy and to warn them against forsaking the attainments of the past.

I. Every believer has something to hold fast. It may be only "a little strength" or the profession of Christ's name, but it is something. Every child of God is born of the truth. He possesses in some measure the Spirit of Him who said: "I am the truth;" and by the indwelling of that Spirit every Christian heart and life becomes a repository of the truth.



RENWICK'S MONUMENT, MONIAIVE.

When the Spirit declares "ye are manifestly declared to be the epistles of Christ," He teaches that every believer is a message-bearer from God to man. The message written in the life of the believer cannot be read anywhere else. The world is richer to-day because of Renwick's life; and it ought to be because of yours and mine.

Renwick grasped the standard as it fell from the hands of Cameron and Cargill. He carried that standard till he fell, and in his dying words committed it to the Church to come.

II. The believer must hold fast in face of difficulty. The pertinency of the exhortation lies in the fact that trials and discouragements will come. This fact Christ never attempted to conceal.

The duty of a witness is two-fold. He first gives in his testimony and then must undergo a cross-examination. It is in the latter part he is most likely to fail.

The Christian performs the first duty of the witness in the ordinary course of his profession. The trials and conflicts of life correspond to the cross-examination. Here is where the difficulty will arise. Here is where we need to hold fast.

The path of the Church's progress is in some respects like a triumphant march—but it is also a *Via Dolorosa*. It is strewn with the evidence of her sufferings—the cross, the block, the stake, and the scaffold.

Renwick had his difficulties. He was willing to walk through burning fiery furnaces to free his soul of the doubts that harassed him. He lived in one of the hottest periods of persecution. But he held fast. Says the Viscount of Tarbat: "He was the stiffest maintainer of his principles that ever came before us. We could never make him yield or vary in the least."

III. The struggle to hold fast will not be long. "Behold I come quickly." In troublous times especially the soul cries out: "O Lord, how long?" But it was for just such times

that Christ gave us these words: "Lift up your heads, for your redemption draweth nigh." Death is to the believer exactly what the Second Coming of Christ shall be to the Church. The man who dies to-day will come before God's judgment bar at the last in the same moral condition as though Christ had come to judge the world at the moment of his death. This brings Christ's coming wonderfully near. The time is short.

Renwick finished his testimony at the age of twenty-six. When the sentence was read, and the following Friday set for the execution, he was asked if he desired more time. He replied that it was all one to him. If it was protracted, it was welcome; if it was shortened, it was welcome; his Master's time was best.

"Cut down like the flower of the valley at morn,
The vine in its beauty lies trampled and torn."

IV. Faithful struggling to "hold fast" will be especially rewarded. When Christ comes, He is coming with a crown. He will honour them that honour Him. The reward will be adapted to the labours for which it will be given. The one thing required of the Seven Churches was fidelity under their various circumstances, but the reward is different in every instance. Every man shall receive his own reward. Like the Apostle Paul, James Renwick anticipated the reward. In his last speech, he said: "Welcome scaffold for precious Christ. Welcome heavenly Jerusalem. Welcome innumerable company of angels. Welcome general assembly and Church of the first born. Welcome glory, white robes, and Song of Moses and of the Lamb. And above all, welcome, O Thou Blessed Trinity and One God. O Eternal One, I come with my soul into Thy eternal rest."

In conclusion:

1. Strive to be eminent Christians. Let us not be content with a low plane of Christian living.

2. There are crowns still to be won. They are not all

taken. There is unpopular truth to be maintained and propagated. There are wrongs to be righted. There are moral conflicts to be fought.

3. Somebody will get the crown. If we prove unfaithful and turn back faint-hearted, the Lord will raise up those by whom He will accomplish His purposes, but we will fall short of the reward. "Hold that fast which thou hast, that no man take thy crown."

RULLION GREEN AND GREYFRIARS.

THE battle of Pentland was fought at Rullion Green, in the parish of Glencorse, seven miles from Edinburgh. It took place on 28th November, 1666. The Covenanters were under the command of Colonel Wallace, but they were, after a hotly-contested struggle, overwhelmed by superior forces. About fifty were slain and many taken prisoners. On the monument is the inscription:—

HERE, AND NEAR TO THIS PLACE,
 LYES THE
 REVEREND MR. JOHN CROOKSHANK AND
 MR. ANDREW M'CORMICK,
 MINISTERS OF THE GOSPEL, AND
 ABOUT FIFTY OTHER TRUE COVENANTED PRESBYTERIANS,
 WHO WERE KILLED IN THIS PLACE, IN THEIR
 OWN INNOCENT SELF-DEFENCE, AND DEFENCE OF THE
 COVENANTED WORK OF REFORMATION,
 BY THOMAS DALZELL OF BINS,
 UPON THE 28TH OF NOVEMBER, 1666.
 REV. 12-11.
 SEPTEMBER 28, 1738.

The National Covenant was signed in Greyfriars, 28th February, 1638. Part of the churchyard was the "Covenanters' Prison," in which about a thousand prisoners taken at Bothwell Bridge were confined for five months, and subjected to great cruelty. The most interesting monument is that of the martyrs at the north-east corner.

The services were conducted by the Rev. Professor R. J. George, D.D., Allegheny, at Rullion Green in the forenoon, and Greyfriars in the evening.

RULLION GREEN.

I have fought a good fight.—2 Timothy iv. 7.

The object of this sermon will be two-fold:—

I. To present some considerations in defence of the Covenanters' resort to arms.

1. It was not their purpose to propagate their religion by the sword.

2. They were not seeking personal revenge. They had abundant cause to call for vengeance on their cruel foes; but they left it to their Covenant God to execute it.

3. They took up arms in defence of outraged humanity. The story of Rullion Green is well known. The battle grew out of the rescue of a poor man whom the soldiers were about to roast on a hot gridiron.

4. The battles of the Covenanters were in self-defence. True manhood forced them to defend their homes and lives, and the honour of their wives and daughters; resisting unto blood.

5. They fought for liberty. It was not insurrection against lawful government, but revolution forced by tyranny. These men were the heralds of the Revolution of 1688. The civil and religious liberties of both Britain and America were at stake in the struggles of the Covenanters.

6. They fought in maintenance of the attainments of the Second Reformation. They could have lived in peace if they had been willing to abandon their sworn engagements.

“But they cried out wi’ ae consent—
‘We’ll fight a broken Covenant!’”

II. To show that the Martyrs of Jesus in all their faithful

contendings "have fought a good fight." They have contended for:—

1. The rights of man.
2. The truth of God.
3. The Crown-rights of Jesus.

"They sacrificed were for the laws
Of Christ, their King, His noble cause.
These heroes fought with great renown;
By falling got the martyr's crown."

GREYFRIARS.

"I have kept the faith."—2 Timothy iv. 7.

These were the words of a dying martyr. What did he mean? Not merely that he had kept his personal faith in Jesus Christ, but that he had maintained in its integrity the system of truth which had been delivered unto him by revelation from Jesus Christ. No man can utter anything higher or nobler than this in dying: "I have kept the faith."

We are standing amidst hallowed memories. No place outside of the land where stood the Cross, is more closely identified with the interests of religion than is this sacred spot. Immortal names rise before my mind. Your hearts are telling them over while I speak—Knox, the Melvilles, Henderson, Argyle, Guthrie, Cameron, McKail, Cargill, Renwick; and the women not less faithful than the men—Janet Geddes, Marion Harvie, Isabel Alison, Margaret McLachlan, Margaret Wilson, and a multitude of others not less worthy.

It has been suggested that in these memorial services we should recount the historical incidents connected with places where the services were held. To do this for Edinburgh and Greyfriars would be to sketch the period of two Reformations. There were two transactions—the one national, the other international—which had their origin here; which marked the culmination of the heroic struggles of the witnesses of Jesus, and which are in themselves the embodiment of all



GREYFRIARS' CHURCHYARD.

those moral and religious forces which produced the Reformation period, and have ever since been moulding the destinies of nations—I mean the Covenants. Of these the historian says: “A sacred principle was then infused into the heart of nations which cannot perish; a light shone into the world’s darkness which cannot be extinguished; and generations not remote may see that principle quickening and evolving in all its irresistible might, and that light breaking forth in all its brightening glory.”

“We have kept the faith” is the voice that comes to us from the graves of our Covenanted ancestors and our martyred dead. “We have given up our homes and estates, our husbands and wives, our fathers and mothers, our brothers and sisters, the parish and the manse, yea, and our very lives, but ‘we have kept the faith.’”

What were the distinctive principles of that system of faith which they kept?

I. The Lord Jesus Christ is Zion’s glorious King and only Head.

1. On this principle they rejected Popery, because it exalts the Bishop of Rome to a supremacy which belongs only to Jesus.

2. On this principle they rejected Prelacy, because it invaded the rights which Christ had invested in the Presbytery and in the congregation of His people.

3. On this principle they rejected Erastianism, because it ascribes to the civil sovereign a headship over the Church which no earthly potentate may exercise.

4. On this principle they rejected all forms of worship that do not rest upon the express appointment of Christ.

II. The universal Mediatorial Dominion of the Lord Jesus Christ.

“There are two kings and two kingdoms in Scotland,” said James Melville, “there is King James, the head of the

Commonwealth, and there is Christ Jesus, the King of the Church, whose subject James VI. is, and of whose kingdom he is not a king, nor yet a head, but a member. Sir, when you were yet in your swaddling clothes, Christ Jesus reigned freely in this land in spite of all His enemies."

III. The Moral Personality of Nations.

It is the duty of the nation as such to enter into Covenant with God, and own itself a subject of God's moral government, under the dominion of Jesus Christ, the Moral Governor of the Universe. The State does not need the interposition of the Church between it and God. The State itself clasps hands with Jesus Christ, and is established under His gracious mediatorial dispensation. The acceptance of this principle constituted one of the brightest glories of the Second Reformation. No language can exaggerate the moral grandeur of the act when the nations of Scotland, England, and Ireland, rising with the true idea of that moral sphere in which God intended all nations to live and move, taking rank with the highest moral intelligences as agents for the upbuilding of the kingdom of Christ, realised in themselves those glorious Bible truths—"Righteousness exalteth a nation;" and "All nations shall call Him blessed."

IV. The Perpetual Obligation of Public Covenants. The nation as a moral person has a perpetual being from generation to generation. It enters into Covenant with God. He changes not. The basis of the Covenant is God's truth. The truth of God is as changeless as Himself. Hence the obligations of a National Covenant are as perpetual as the parties to the Covenant and the moral principles embodied in it, and it endures until its ends have been fulfilled. So indissoluble are Covenant vows that even so great an event as the setting up of an independent nation does not sunder the sacred ties. When the British Covenants were sworn, the Colonies of my own beloved America were still held in the embrace of the

mother-land, and the moral obligations of these Covenants, "not peculiar to the British Isles," are binding upon us.

Oh, beloved, as I go back through the centuries to the time when your land and mine were one, and I see that land binding itself in a perpetual Covenant that shall never be forgotten, my very heart cries out: England and America are one people, living, indeed, under separate political institutions, but of one language, one religion, one Covenant God, and, in the name of their Covenant oneness before the Eternal Covenant-keeping God, I forbid that ever these nations shall be hurled against each other in the carnage of war. Oh, that they would again clasp hands in Christian brotherhood and, leading each the other into the presence of the Great King, would unite once more in placing the Crown upon the brow of our Emmanuel.

I appeal to you as the descendants of a Covenanted ancestry, to revive the memory of the Covenants. I appeal to you to honour the memory of the faithful witnesses of Jesus Christ—your martyred dead. To the little band yet left in Scotland who hold steadfastly to the attainments of the Second Reformation my last word shall be spoken. It is this: "Hold fast that which thou hast that no man take thy crown;" "Be thou faithful unto death, and thou shalt receive the crown of life."

SKELLYHILL AND LESMAHAGOW.

ON the 20th December, 1686, David Steel was shot by order of Lieutenant Crichton, at the door of his own farm in Skellyhill, in presence of his wife. He had been at Bothwell Bridge, and his name was placed on the "fugitive roll" of 1684. As his wife bound up his shattered head with a napkin, she said: "The archers have shot at thee, my husband, but they could not reach thy soul; it has escaped like a dove far away, and is at rest." Steel was thirty-three years of age.

On the monument in Lesmahagow Churchyard, where his remains lie, are the lines :—

“ David, a shepherd first, and then
 Advanced to be king of Men,
 Had of his Graces in this Quarter
 This Heir, a Wand’rer, now a Martyr,
 Who, for his Constancy and Zeal,
 Still to the Back did prove true Steel ;
 Who, for Christ’s Royal Truths and Laws,
 And for the Covenanted Cause
 Of Scotland’s famous Reformation,
 Declining Tyrant’s Usurpation—
 By Cruel Crichton Murdered lies.
 Whose Blood to Heaven for Vengeance cries.”

In the same churchyard there also lies Thomas Weir, who was “shot in a rencounter at Drumclog by bloody Graham of Claverhouse.”

The services at Skellyhill and Lesmahagow were conducted by the Rev. Gawin Douglas, Loughbrickland.

SKELLYHILL.

A Leader and Commander to the people.—Isaiah lv. 4.

In the former part of this verse the prophet declares the prophetic office of Christ—in these words, His kingly office. Both are for the salvation and comfort of His people. This King did not need the people, but the people required the King.

I. Christ as the Leader and Commander of His people.

He is vested with authority over them. “The Father has given Him power over all flesh”—a phrase which in this, as in other parts of Scripture, signifies the whole of mankind. Enemies as well as friends are put under His feet. He is the Head of the heathen. But, while His Mediatorial dominion includes all men, He has a special interest in and authority over His Church. He is the only King and Head of His Church, and His authority alone is to be acknowledged by her as supreme. Hence we renounce the headship of the Pope of Rome, and bear testimony against the Erastian supremacy of the reigning sovereign.

In what is Christ's title to exclusive dominion over His Church founded?

1. In the appointment of the Father.
2. In the gift of the Church to Him—"The men which Thou gavest Me."
3. In His incorporating His Church by Covenant.
4. On the purchase of the Church with His own blood.
5. In the fact that He is the maker and builder of the Church.

In what respects is Christ the Head of the Church?

1. He is Head of existence to the Church.
2. Legislative Head.
3. Head of wisdom and gracious vital influences.
4. Executive Head.
5. Protecting Head.

All this secures that the powers of darkness shall not prevail against the Church. As in time past, so in time to come, all shall prove impotent and vain like the storm that only roots the monarch of the forest still further in the soil. In days gone by, the people of God were subjected to cruelties equalling the atrocities of Cawnpore and Bulgaria, for their adherence to the Headship of Christ. The Church of Christ has never been without a testimony, nor will she ever want one, until she gains a complete victory over all her enemies, and enters upon her millennial rest and glory. It is noteworthy that, in the hottest period of the Scottish persecution, it was not for "the doctrines of grace"—the doctrines of the Gospel in its limited acceptation, that our fathers suffered. The heads of suffering were the peculiar doctrines of a "Covenanted Reformation." The Covenants were a prime object of assault, and hence, prominent among the questions proposed to the accused at their tribunals, was: "Do you own the Covenants?" The arm of despotic power was directed against these deeds because they recognised the spiritual independence of the Church, and the Headship of Christ over the Church and over the nations.

Again, our glorious Leader exercises a care over His people. As the Good Shepherd, He knows their names. They are engraven on the palms of His hands. His eye is ever upon them, and His loving heart is tenderly affected towards them.

Again, they are intimately related to Him. They come into Covenant relation to Him as their Head and Lord. He is their Master, and they are His willing servants. He is their Father and they are His dutiful children. He is their King, and they are His loyal subjects. He is their Captain, and they are His valiant soldiers.

Further, He vanquishes their enemies. They have many enemies—the Devil, the World, the Flesh—a fell triumvirate. How are individuals, so feeble and powerless in themselves, to sustain the shock of this unequal combat? They have an Omnipotent King whose wisdom and might are exerted on their behalf, and through Him they shall come off conquerors and more than conquerors.

II. The Duty which the people owe to their Leader and Commander.

They are to venerate and admire His person. Their King is clothed with all Divine excellencies—"All human beauties, all Divine, in our Jesus meet and shine." They are to enlist under His banner. They are bound to obey His commands. To disobey a military commander is the highest offence, and meets with the highest punishment. They are bound to follow His example. They must trust in Him—in His wisdom to guide them, His power to preserve them, His goodness to supply their wants, and His faithfulness to fulfil all His promises. Finally: They must maintain His cause to the end. Having espoused His cause they must be faithful unto death.

III. Four lessons to be learned from this subject:

1. Gratitude—What blessings have they not received under His guidance?
2. Humility—We have failed to love Him as a Father, re-

ceive His instructions as a Teacher, follow Him as a Captain, obey Him as a Master, and honour Him as a King.

3. Duty—Be among His followers, observe His institutions, obey His commands, exercise self-denial in His service, and do all to His honour and glory.

4. Encouragement—Under this Leader victory is certain and glory is sure.

LESMAHAGOW.

The Church of the living God, the pillar and ground of the truth.—1 Timothy iii. 15.

The Church is represented in the Scriptures as a field, as a flock, as an army; in my text, it is spoken of as the pillar and ground of the truth. View the Church under two aspects:—

I. As a Witnessing Society.

We are called upon to maintain a Scriptural ministry. The Gospel ministry is a Divine institution. It is not at the option of individuals to assume this office without the sanction of the Church. I do not preclude from speaking on religious subjects all but such ministers, for all in their own place have a work to do in making known the truth. But I regard uninstructed or unappointed teachers assuming the work of public instructors as ministerial anarchy, and as injurious to the cause of religion.

We are called upon to maintain the truth as it is in Jesus. The Church is the depository of Divine truth in the earth. To her are committed the Oracles of God, the entire Canon of Divine Revelation, to be preserved, extended, and transmitted pure and entire to others. The present times call for a firm stand on the side of truth—for the grand prominent principles of the Second Reformation, believing that these under God shall be the revival and life of the nations of the earth. These are—The Universal Supremacy of Christ, the Spiritual Independence of the Church, the Supreme and Ultimate Authority of the Word of God, the Duty of National Covenanting with God, the Inviolable Obligation of National

Covenants, and the Duty of Holding Fast past Attainments, Advancing in Reformation, and Extending its Blessings to others.

There are many agencies at work designed to move us away from the maintenance of the truth. We live in an age of latitudinarianism, both in principle and in practices; in an age of unions, in which some truths are overlooked, or rejected as unessential; in an age in which the spirit of error is working with cunning, perseverance, and energy. Now, while thus the evil agent of falsehood is marching abroad with proud and vaunted boasting, it becomes every leal-hearted follower of Christ to oppose him with uncompromising and unwavering firmness, and the man who concedes one principle to his blandishments is a traitor to his King and to the memory of those who "Faithful among the faithless only they, nor numbers nor example with them wrought to swerve from truth." We should hold fast the truth—because we thus honour the truth, because of the pleasure that is connected with a faithful maintenance of the truth, and because the welfare and happiness of the world are thereby secured.

We are called upon *to maintain purity of worship*. Different theories of worship have been propounded and maintained. The true Scriptural theory, adopted by the Puritans, and maintained by our Presbyterian and Covenanting forefathers, is that nothing without Scriptural warrant, and the sanction of Christ and His Apostles, should be introduced into the worship of God. On the other hand, the principle adopted by the Church of England, and pleaded for by many, is that forms of worship may be used which are not forbidden in the Divine Word. Again, some argue for certain things in the worship of God from expediency and experience. Why, on this plea, we might justify the bowings to the east, and the curtsayings to the west, with all the man-millinery of Ritualism! Yea, on this plea, we might justify all the superstitious services of the great Apostasy. God's Word is our

only guide in His worship, and it is only when following its teachings we may hope to offer up sacrifices acceptable to God.

We are called upon *to maintain Scriptural discipline*. To allow discipline to fall into abeyance is not to revive religion, but to caricature it, and expose it to scorn and obloquy. Knox said: "When discipline is taken away, doctrine will not long stand;" and Calvin remarks: "As doctrine is the life of the Church, discipline is its nerves."

II. As a Working Organization.

There is the work of personal religion. Personal piety is the only lasting foundation for zeal and Christian activity, and it is vain to expect a life of solid usefulness apart from this vitalizing principle. There is the rendering of personal service in any way that may promote the interests of religion. A workless Church is a worthless Church. The grand objects contemplated in the Church's work are the glory of God and the spiritual and eternal good of souls.

The Church is the great joy-diffuser. Her grand business is to make men wise and good, and consequently happy in time and eternity. By the Church yet, the religion of Christ shall be exalted to universal honour.

"Though the world may scorn and jeer,
It shall triumph, never fear."

ST. ANDREWS.

THE town and neighbourhood of St. Andrews abound with memories of the Reformers and Martyrs. Paul Craw, Patrick Hamilton, Henry Forrest, George Wishart, and Walter Mill were burnt in the town. The Martyrs' Monument is a free-stone obelisk, 45 feet high. In the churchyard are the tombstones of Samuel Rutherford and Thomas Halyburton. In the Town Church there is a marble monument to Archbishop Sharp, and on it a bas-relief which represents an angel

placing a crown on the head of Sharp as he was being despatched on Magus Moor.

The service was conducted at the Martyrs' Monument by the Rev. Dr. Trumbull, Morning Sun, Iowa.

They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.
—Revelations xii. 11.

When I think of St. Andrews I think of John Knox first and foremost among Scotland's Reformers, noted for eloquence, ability, and learning—a bold and fearless Reformer—and remember that here, for a time, he preached the Word of God. I think also of the godly Samuel Rutherford, who was a Professor in the University, and author of those sweet Letters which are “as ointment poured forth.” I think again of Alexander Henderson, the leader of the citizens of St. Andrews in their act of Covenanting. I also remember that Richard Cameron and Donald Cargill were students here. And then I think of Patrick Hamilton, Henry Forrest, George Wishart, and Walter Mill, kept in remembrance by the monument before us. I have not come here to speak of the lives of these men, nor to relate their deeds, but to speak of the means by which they, and others of like character, have gotten the victory.

In the preceding context, a battle scene is presented: “There was war in heaven,” not the heaven of glory, but of vision. The parties, Michael, a created angel, and the leader of the Lord's people, and the Dragon,—“that old serpent called the Devil.” The time was during the 1260 days which are not yet fulfilled. The issue is not doubtful, for the dragon and his angels prevailed not.

I. The victory of the faithful.

The language implies that they had their enemies. Chief among these was the Dragon—a personal foe, malicious and mighty, cunning and crafty. He makes use of wicked men

in opposing the Church and the people of God. He also makes use of the world, with its fascinating pleasures and secular engagements. He appeals to the lusts of the carnal heart. The martyrs had to contend with this enemy, yet they were victorious. They were victorious over their hearts' lusts, over the world, over temporal and spiritual foes, victors on the scaffold and at the stake. Their's was a personal victory, and they were victors for the generations following.

II. The means of victory.

1. Faith in the blood of the Lamb. This has ever sustained the martyrs and confessors of Jesus. United to Christ by faith, they knew they could not be brought into condemnation. He was their Advocate. In Him they had peace. They "came out of great tribulation, and washed their robes and made them white in the blood of the Lamb."

2. By the word of their testimony. Their testimony was two-fold—doctrinal and practical. They preached an entire Gospel, kept nothing back. This is clearly illustrated in the writings of our Covenanting forefathers. There is still need of both a doctrinal and practical testimony. God has given us a banner to be displayed because of truth. He says: "Ye are My witnesses." As witnesses, we should tell the whole truth, and, like Peter and John and Luther and Knox, refuse to be silenced.

3. By suffering unto death. "They loved not their lives unto death." They might have saved their natural lives by disowning Christ and the truth, but they refused. The death of some of these was the means of leading others to embrace the truth, and so "the blood of the martyrs has been the seed of the Church."

Let us improve this text and occasion by remembering:—

1. We are called to continue the contest on behalf of Christ and the truth. Infidelity is rampant in a dangerous form—that of undermining the faith of God's people in the infalli-

bility of His Word. There are corrupt ecclesiastical organizations, and civil organizations which reject Christ and trample under foot His law. Against these we must witness. The conflict is inevitable. Some are crying "Peace, peace;" but we answer, as Jehu answered Ahazaiah, "What peace while the whoredoms of thy mother Jezebel and her witchcrafts are so many?" What peace while so many immoralities prevail? Our duty is to gird on the whole armour of God and to stand fast.

2. We have encouragement to continue the conflict. There is assurance of victory. The testimony of faithful witnesses must prevail. They shall yet be able to say: "I have fought a good fight . . . henceforth there is laid up for me a crown of righteousness." Christ Jesus is even now looking down from heaven and saying for our encouragement: "Be thou faithful unto death and I will give thee a crown of life."



PSALMS AT THE MEMORIAL SERVICES.

The Convention Executive prepared a four-page tract, with illustrations, containing the Psalms to be used at the Martyr Memorial Services. Fifty thousand copies were issued, and forwarded to friends at places where the services were to be conducted. They were distributed among the worshippers as they assembled. Thus the same Psalms were sung, and in many cases at the very same time of the day, by the thousands that met for the open-air and other services at places hallowed by martyr memories. The Psalms were:—

PSALM C.

ALL people that on earth do dwell,
Sing to the Lord with cheerful voice,
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice.
Know that the Lord is God indeed,
Without our aid He did us make,
We are His flock, He doth us feed,
And for His sheep He doth us take.

O enter then His gates with praise,
Approach with joy His courts unto;
Praise, laud, and bless His name always,
For it is seemly so to do.
For why? The Lord our God is good,
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

PSALM LXXVI.

(This Psalm was sung by Robert Bruce and others at the Market Cross of Edinburgh on the news of the defeat of the Spanish Armada, 1588; by the Covenanters at Drumclog, 1st June, 1679, to the tune of "Martyrs;" and by Shiels, author of "Hind let loose," and other Covenanters at the Market Cross of Douglas, at the end of the "Killing times" and the downfall of the Stuart Dynasty.)

IN Judah's land God is well known,
His name's in Isr'el great.
In Salem is His tabernacle,
In Zion is His seat.
There arrows of the bow He brake,
The shield, the sword, the war.
More glorious Thou than hills of prey,
More excellent art far.

Those that were stout of heart are spoil'd,
They slept their sleep outright;
And none of those their hands did find,
That were the men of might.
When Thy rebuke, O Jacob's God,
Had forth against them past,
Their horses and their chariots both
Were in a dead sleep cast.

Thou, Lord, ev'n Thou art He that should
Be feared; and who is he
That may stand up before Thy sight,
If once Thou angry be?
From heav'n Thou judgment caus'd be heard;
The earth was still with fear,
When God to judgment rose, to save
All meek on earth that were.

PSALM LXXII.

His name for ever shall endure,
Last like the sun it shall;
Men shall be bless'd in Him, and bless'd
All nations shall Him call.

Now blessed be the Lord our God,
The God of Israel,
For He alone doth wondrous works,
In glory that excel.

And blessed be His glorious name,
To all eternity;
The whole earth let His glory fill,
Amen, so let it be.

Convention of Reformed Presbyterian Churches.

RECEPTION CONVERSAZIONE.

GLASGOW, TUESDAY, JUNE 30, 1896.

A SOCIAL MEETING for the reception of delegates and friends was held in the large hall of the Christian Institute, Glasgow. About 800 were present. The chair was taken by the Rev. Robert Dunlop, Paisley. The blessing was asked by Rev. Professor George, Allegheny. After tea, the company passed out of the Institute buildings and reassembled in the Hope Street Free Church, a commodious Church, seated for 1,200 persons. On the evening of the reception, about 1,000 were present, and throughout all the meetings the interest and enthusiasm increased till, on the last evening, the spacious building was crowded by about 1,400. On reassembling in the Church, Rev. R. Dunlop resumed the chair, and called upon the assembly to sing the twenty-third Psalm:—

PSALM XXIII.

(Sung by Isabella Alison and Marion Harvie on their Martyrdom in Edinburgh, January 26th, 1681.)

THE Lord's my shepherd, I'll not want,
He makes me down to lie
In pastures green; He leadeth me
The quiet waters by.

My soul He doth restore again;
And me to walk doth make
Within the paths of righteousness,
Ev'n for His own name's sake.

Yea, though I walk in death's dark vale,
Yet will I fear none ill;
For Thou art with me; and Thy rod
And staff me comfort still.

My table Thou hast furnished
In presence of my foes;
My head Thou dost with oil anoint,
And my cup overflows.

Goodness and mercy all my life
Shall surely follow me;
And in God's house for evermore
My dwelling-place shall be.

ADDRESSES OF WELCOME.

THE Chairman said—Ladies and Gentlemen: It has been well said that some are born to greatness while others have

greatness thrust upon them. I belong to-night to the latter unfortunate class. I have been thrust into a position, in spite of my protest, that I should not have been called to occupy. The question with me for some time has been, "To be or not to be?" especially not to be. On every conceivable ground, and for the weightiest reasons, this position should have been occupied by Dr. Kerr. The idea of this Convention, I believe, originated with him; he has been the mainspring of the movement all along, and, but for his incessant labours, the proposal might have ended in failure.

But, while deeply sensible of my unfitness to preside on this grand occasion, I regard it as a great honour to be privileged to take part in the inauguration of our Convention meetings at this large and representative gathering of Covenanters from—may I say?—almost all parts of the world. This Convention is no ordinary gathering. It is something quite unique in the history of the Reformed Presbyterian Church. But let it not be supposed that we mean it for outward display. It is rather the gathering of the tribes, if not to crown our New Testament David, at least to proclaim His Crown Rights and Royal Honours. It is intended to give prominence to the grand Scriptural principles of the Reformed Presbyterian testimony on behalf of the mediatorial supremacy of the exalted Saviour—principles which must yet prevail universally, if the kingdoms of this world are to become the kingdom of our Lord and of His Christ.

We are delighted to see such a large representation of the various branches of the Reformed Presbyterian Church present; and, in the name of the old Mother Church of Scotland, we bid you all a hearty welcome. We welcome you not so much because you are one with us in race and language, as that you are one with us in Covenant bonds. We welcome you not so much to the "land of the mountain and the flood," as to the land of the Covenants; not so much to the land of Scott and Burns, as to the land of the martyrs and the martyrs' graves. The greatest glory of Scotland is that it is

a land that was once in Covenant with the Most High, and that it produced men and women who faithfully witnessed and suffered even unto death for Christ's Crown and Covenant.

The brethren from beyond the Atlantic, who have come from such a distance and in such numbers, deserve a special welcome. They, at least, will understand me when I say that, whether they come from the Hub of the Universe, or are of the wise men of Gotham, or belong to the city of Brotherly Love, or dear, smoky Pittsburgh, or come from the Buckeye State, or the Hawkeye State, or any other State over which the great American eagle spreads its capacious wings, we heartily welcome their peaceful and friendly invasion. Not long since we almost expected a hostile invasion of our shores from beyond the Atlantic; but the present invasion is of a very different kind, and one that we hail with unmingled satisfaction.

Then we are favoured with the presence of a large contingent from the Emerald Isle—"the first gem of the sea"—the island of saints, and of some sinners too. With these brethren we have opportunities of more frequent personal intercourse than with the American brethren; but that is no reason why we should not rejoice in their presence with us on this occasion, and extend to them a hearty welcome to the Convention.

Last, but not least, we have a number of wise men from the East with us—from Syria and Asia Minor—men who have voluntarily forsaken home and friends, country and kindred, in order to carry the glad tidings of redeeming love to those who are sitting in darkness and in the shadow of death. I am sure we are all delighted to have Rev. Dr. Martin, Rev. Henry Easson, Rev. R. J. Dodds, and Dr. Metheny with us at this Convention, and to accord to them a whole-hearted reception.

Let us hope that this Convention may tend to promote the honour and glory of King Jesus; to more widely disseminate the Scriptural principles of our Covenanted testimony; to

strengthen our own attachment to these principles; and to bind still more closely together the different branches of our Church in the bonds of holy Christian brotherhood.

Mr. David Richmond, Elder, Glasgow, said—Mr. Chairman, Ladies and Gentlemen: Our meeting here to-night is no ordinary one, however considered. It is, indeed, an extraordinary meeting, and is the first of a series which will be ever memorable in the annals of the Covenanting Church. I have the honour to-night in being a strand in a two-fold cord of tendering to our friends from other lands a most hearty and cordial welcome to Scotland, and I do so with all the more pleasure because of the occasion of our meeting, and also because of the large number of friends who have so cheerfully and heartily responded to the call of their Church.

This little country of ours receives many visitors, more, I think, for its size than others both larger and more populous. Apart from its material and physical beauties, there are quite a number of old castles and palaces which are associated with many stirring events in our history. Around these, also, there has been cast the halo of romance, which gives to them an added attraction. But, however interesting these are or may be to our friends, I am sure they do not form the chief attraction which draws so many of them from time to time to visit our shores. No, there is an attraction of a deeper interest than old abbeys, castles, or palaces, and more thrilling than all romances, and which is unique in the history of Christendom. While our friends, therefore, come to see the land of their fathers, and to visit—as they have done in the past few days—many of the scenes associated with them and their martyrdom, it is because it is not only the land of the Covenanters, but, also, the land of the Covenants.

Our fathers realised, in a manner more than we do, the great benefits of a free Gospel preached in its purity. They had seen their native land by it brought out of darkness into light, and from slavery to liberty, and they desired with all

their heart to conserve such privileges to those who should come after them. They had many enemies within and without, who sought to destroy the work of Reformation, and, through the providence of God, they were led by such opposition to enter into a covenant with each other for defence of their lives and liberties, and then together to Covenant with God, who had brought them into that liberty, that He might strengthen and succour them in defence of His truth, which they had espoused.

The Covenants of our country are not an additional duty on Christians. They are but a promise on our part to do in our national capacity what is incumbent upon us to do as members of the Christian Church. And this was the view our fathers took of them.

In entering into Covenant with God, dedicating themselves and their country to His service, our fathers were true patriots, and sought the highest welfare of their native land. They believed the promise God had made to His ancient people—"Them that honour Me I will honour"—and they sought to honour Him by taking His Word to be their law and guidance in all things, and to crown Him whom God had already crowned, and whose right it was and is to reign.

And God has fulfilled that promise to our fathers and to us, for our country has been favoured above many nations; and who can tell how much it owes to those Covenants, though they have been forgotten by it? But God has remembered them, and, for our fathers' sakes, has continued to us great and manifold blessings, and made us a blessing to others. The cry of the martyrs was that the Covenants would yet be Scotland's reviving, and may we not hope that the time is near at hand for such a happy event, not only for Scotland, but for the whole world?

This Convention of the Covenanting Churches of Scotland, Ireland, and America is an evidence of strong vitality in those who hold by the old-fashioned truths of our fathers, and is, we hope and believe, but the beginning of a movement

that will, under the good hand of God, bring about a revival of true religion in our midst that will have world-wide effect.

It was a happy thought to have such a meeting of our Church in these days when change seems written upon all things, and that, too, in the city where, in 1638, the second Reformation was so happily begun; and we in Scotland feel a deep debt of gratitude to those friends who have come from America and Ireland, and who, by their presence, have made this Convention possible, and—may I say?—successful. In prosecuting the work of a Covenanted Reformation, let us seek to be imbued with the spirit that animated our martyred fathers—a supreme love to God and His laws. This they had, through realizing in their own hearts God's love to them in the gift of Jesus Christ to be their Saviour. And it is this Christ-love that will conquer the world to our Saviour, and constrain all nations to crown Him Lord of All.

PSALM CXXXIII.

(Sung at the close of the Glasgow Assembly, 1638.

BEHOLD, how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell.

Like precious ointment on the head,
That down the beard did flow,
Ev'n Aaron's beard, and to the skirts
Did of his garments go.

As Hermon's dew, the dew that doth
On Sion's hill descend;
For there the blessing God commands,
Life that shall never end.

Rev. J. P. Struthers, M.A., Greenock, led in prayer.

REPLIES BY DELEGATES.

Rev. Dr. M'Allister, Pittsburgh, said—Mr. Chairman: The hearts of your American visitors answer with quickened beat to these most hospitable greetings. This welcome to-night and the reception given us in so many of your delightful Christian homes tell us that you receive us not as strangers and foreigners, but as brothers in the household of faith. The reason for this hearty and most hospitable greeting is

not our common language—common as it is to us all—though you may discover our American origin by many a term and form of expression peculiar to ourselves, just as we can tell our Irish and Scotch brethren, if not by dress and feature, at least by the utterances of speech. Nor is it the coalescing power of race and kinship that melts our hearts into one to-night. We from far beyond the sea rejoice in coming to what we may rightly call our mother country. We are proud of our origin as a people in the United States from this land, which has bequeathed to us our precious heritage of literature and common law and our civil liberties. Ties of commerce are binding us ever, in the development of steam and electric power, more and more closely together. But none of these links adequately explain our welcome. The Reformed Presbyterian Church of Scotland opens her arms and draws to her heart of hearts the Reformed Presbyterian Churches of Ireland and America, and the Churches of Scotland and Ireland unitedly encompass with the embrace of loving welcome the Church of America, because we are all three but one in devotion to the same principles of Divine truth that distinguish us from brethren of other Christian Churches, including even such as glory in various kinds of connection with the Covenanters of martyr days. If the strength and glowing warmth of a union be determined by the high and heavenly character of the bond, what could surpass the intensity of affection by which witnesses for the full heritage of truth, bequeathed to us by our persecuted and martyred forefathers, are made one in every land? We need each other's sympathy, and we have had that in no meagre measure through occasional visits back and forth, and through Synodical as well as brotherly personal correspondence. But this representation of ministers and elders and other members, male and female, older and younger, swarming to your shores, is unique. It marks an epoch in the history of Reformed Presbyterian Churches. Coming together to renew our devotion to the kingship of Christ, and the supremacy of His law in Church and State,

and to utter unfaltering testimony to other Churches and the nations of the world, and particularly to the nations in which our own lot is cast, we may confidently expect the presence and power of the Holy Spirit, in conjunction with the truth of Christ, here kindly and courteously yet fearlessly proclaimed; and, gathering strength by God's blessing from our manifested unity, we shall look for more abundant labours and richer harvests of fruitage, until the words of prophecy shall be fulfilled, and all ends of the earth shall turn unto our glorious crowned Lord.

On behalf, then, of the American Reformed Presbyterian Church, and with thankful acknowledgment of what the Head of the Church and the King of kings has done and is still doing for Great Britain and the world through our common ancestry and through you, we express our unfeigned delight in looking our Scotch and Irish brethren in the face, and feeling the warm, strong clasp of the hands reached out from loving hearts. And we can assure you that when it comes our turn to welcome you to another similar Convention across the Atlantic—and we trust that this opportunity may before many years be given us—we shall try to show you that American Covenanters bear something of the stamp of the noble people this side the ocean, from whom they ever thank God it was their privilege and honour to have sprung.

Rev. Thomas M'Fall, Somerset, Nova Scotia : I am reminded of an incident in the history of the Children of Israel. At this time the waters separated Israel into two parts, and on the one side commemoration services of a religious nature were being held. Fears arose on the other side as to the nature of those services, for it was rumoured that the brethren on the other side were not sound in the faith, and that they were departing from the customs of the fathers. The one altar and ordinances of God were of great importance to Israel, for a departure from the faith meant serious consequences to the very life of Israel. Therefore, some delegates

were sent to meet with the brethren, and to make due investigation and deal with the transgressors as occasion required. Entertain no fears, brethren, that we are on such a mission to you on the eastern side of the water. No fears arose in our hearts as to your attitude to the Covenant of the God of Israel.

You have entered into Covenant, your hands have been lifted up, you have made your vows. Neither was your profession half-hearted or external. Heaven and earth can testify that it was real. The fire could not quench it nor the floods drown it. You have indeed "cut" the Covenant; it is sealed in blood. No, we came to admire the sons of noble sires. You can say: "Our ears have heard, our fathers have us told," and the principles of the Covenant having been made known to you, and you having accepted the same, there you abide. And, knowing that you are the canny Scotch, we may well conclude that you have accepted no principle upon which to rest your faith for conduct now and hopes hereafter which you have not fully investigated. You have counted the cost, and there you have given your oath of fealty, and we do not expect to hear on the day of calm and peace the boasting song: "Surely the Captain may depend on me," but rather, after the battle and when the smoke has cleared away, to find that it has been "Faithful unto death."

We came hoping to receive no mere enthusiasm, for that would pass away in the day of trial and persecution, but rather to imbibe that true Scotch spirit of steadfastness and determination which knows no vacillation, which, having put the hand to the plough, will not look back; which, having embraced Him who is able to redeem the soul, fears not them who can kill the body.

In the land of Burns we, as tourists, may pick up some relics which will endure for a time, but here, at the tombs of the Martyrs, in the land of the Covenants, in the country of John Knox, Cameron, Cargill, Renwick, and in the company of their noble descendants, we hope to obtain an inspiration

and confirmation of that truth which shall endure when the earth shall be burned up and the heavens rolled together as a scroll. •

Brethren, we do not want to be selfish and simply to receive. It is written, "As iron sharpeneth iron, so doth the countenance of a man his friend." So, whilst we can say, "Many daughters have done virtuously, but thou excellest them all," yet you have not reached that period of the work in which to stand still and admire past attainments. The work is still in progress; work while it is called to-day. The reward comes not in what has been done, but in being faithful unto death. Be, then, on the watch-tower; let your lamps be burning. And there is no better way of having your lights bright than by trying to give light unto others, no better way of having your armour bright than by keeping it in use. This is the nature of the Kingdom in which you work and the nature of your service to the King. He came "not to be ministered unto, but to minister." The "leaves of the tree were for the healing of the nations." See that the leaves are applied. "Quit you like men, be strong." Yours is the grandest cause on earth—the relation of Christ to men, and their obligations to Him. The Holy Spirit is with you in this. "No man can call Jesus Lord but by the Holy Ghost." The Father is with you. "Yet have I set Him on my holy hill of Zion." To Him every knee shall bow and tongue confess. Christ the Son is with you. The work is His, and He sends none a warfare at their own charges, but assures them "Lo! I am with you always." Brethren, be of good cheer: in due time you shall reap if you faint not. We heartily bid you "God-speed." And new Nova Scotia thankfully accepts a welcome from auld Scotland.

Rev. Professor D. B. Willson, D.D., Allegheny: I gladly respond to the words of welcome. We meet together as Covenanters. The lines of our history on either side of the sea cross in the latter half of the seventeenth century, when

here were wrought out problems of the greatest importance to the world.

1. We do not come together for hero-worship, to praise the deeds of men, as if performed by their own prowess. They were used of God, and depended on God.

2. We come together to honour the memory of martyrs—that is, of witnesses for Christ. God honours them with a crown of righteousness: well may we honour them.

3. We come to renewed study, in unison, of the principles involved in their testimony. Dr. Andrew Symington wrote these words: "In a period of conflicting opinions and sentiment, producing mental and moral revolutions, it seldom happens that individuals or communities arrive all at once at the great principles which are afterwards recognized and felt." It cannot be said, after the lapse of two centuries, that this result has been fully reached in the communities whose welfare was so advanced by those struggles. The questions at stake concern the rightful authority of the Lord Jesus Christ, His right to rule in His Church, and her government and order as spiritual and independent of the civil magistrate's, and the rightful authority of the same Lord over the State, and the duty of earthly rulers to own Him. Plainly enough, these great principles are not yet fully recognized. We come to a renewed study of them.

4. We come that we may take away increased devotion to the testimony of Jesus. Lord Macaulay, in treating of the siege of Derry, says that those who pay little regard to the memory of the deeds of their fathers will not be likely to achieve anything noteworthy for their descendants. There is a benefit to the living from these gatherings. When the National Cemetery was "dedicated," as it is termed, at Gettysburg, in Pennsylvania, President Lincoln humbly said that the fallen had already dedicated that ground, and it was for the living rather to dedicate themselves to the work yet undone to carry on that for which these had given the full

measure of their devotion—their lives. So it is for us here as to the work of Christ.

But we have a higher exhortation and encouragement—
“Hold that fast which thou hast, that no man take thy crown.”
“Be faithful unto death, and I will give thee a crown of life.”

Rev. John Ramsey, LL.B., Ballymoney: The question may sometimes present itself—Ought we to remember oppression and persecution? Would it not be more Christlike to bury the bloody pages of history in oblivion, and let the names of persecutors be forgotten? Such is not Christ’s method, and would not be a beneficial method for the world. The Holy Spirit has recorded in the Old Testament Scriptures the sufferings of God’s people, and has not omitted the names of Pharaoh and Rabshakeh and Sennacherib. And from the pages of New Testament history, the names of Herod and Pontius Pilate and Caiaphas have not been dropped. Christ would have us remember the persecutions His people have come through, that we may magnify His grace that sustained them. And He would have us remember, giving glory to His name, the names of those who have suffered for His sake and who now reign with Him. The writer of the Epistle to the Hebrews gives us a roll of honour, and it is our privilege to be able to supplement it. Most nations have their roll of national heroes. Who more noble than those of Britain who suffered for the testimony of Jesus? Most Churches claim honourable ancestors; whose can compare with those of the old Covenanted Cameronian Church of Scotland?

Let us look at some of the outstanding features of the Scottish Covenanters, our spiritual forefathers.

They were men of intelligence and enlightenment. They were among the foremost of their time. They could speak before queens and kings and councils with a wisdom their adversaries could not gainsay nor resist. They were neither ignorant nor bigoted. Their teachings were of the highest and most enlightened order, both as regards the Church, the

State, and the individual life. We can judge them by their writings; and best known among these are the Westminster Confession of Faith and Catechisms. These stand out as the noblest and most enlightened documents ever given to the world by uninspired men. For two centuries and a half they have stood the fires of criticism, and they are now the basis on which the Presbyterian Churches of the whole world meet in the great Alliance of Presbyterian Churches. If these standards are narrow or bigoted or unenlightened, then all the Presbyterian Churches of the world are to-day.

They were men of faith. They believed, and therefore they spake. They witnessed not for self, or for merely human rights, as many are witnessing at present, but for Christ and His rights. They testified, although only a handful, because they believed Christ when He said, "Not by might nor by power but by My Spirit." They suffered all that the Devil and wicked men could devise—not for civil liberty, which men count so dear; not for glory, which can lead its votaries to die cheerfully; not for gain, for which many sell their lives; but for Christ the King, and because they would have Him to reign over them. They lived the life of the saints of God, whose eyes look on the King in His beauty, and whose hearts burn with love to Him. Their enemies knew them as men who would not blaspheme nor lie nor cheat, who loved to read their Bibles and to worship God, and the worst reproach hurled at them was their holiness.

They were men of courage. They heard Christ saying to them: "Fear not them who can kill the body." They spoke and testified when to do so meant death. They refused to speak a word in denial of their Covenant obligations, or in recognition of the tyrannical and Covenant-breaking king, when one word would have saved them. They drew their swords and faced their enemies on the battlefield when the odds against them were five to one. But their courage was not that alone which is shown in the crash and smoke of battle.

Theirs was that sanctified and holy courage which can suffer affliction patiently, which can endure weeks and months and years of privation and wandering, looking to God alone as their Rock of Defence and Deliverance. Nor was it only the men of the Covenant who proved their courage: there was a noble array of women too, whose names are worthy to stand with those of Sarah and Rahab and Deborah and Jael, who would drown before they would forswear the principles of Christ's religion. Even the little children were imbued with the spirit of the Covenants, and could be trusted to know the hiding-places of the saintly persecuted, and to carry food to them and warn them of their enemies, and even, when threatened with a cruel death, to refuse to betray the trust committed to them. The days of the Covenants were the days of heroes and heroines, young and old.

They had true Christian love in their hearts. They were not the harsh and intolerant men that Scott and even Crockett would attempt to portray. They loved not their own lives to the death; yes, even the most reckless—they were few—among them cannot be charged with the death of many of their fellow-men. They fought for right and God on the battlefield, and who dare blame them? A few of the persecutors met death at the hands of their victims—a death merited according to God's law and the laws of any well-regulated State. The wonder is that the thirst for revenge, so natural to the oppressed, should have been so perfectly controlled when there was so terrible provocation. This alone would prove that the Holy Spirit, who is love, was shed abroad in the hearts of the Covenanters. Their love to one another was proved by the sacrifices they made, and by the unbounded sympathy shown among them. They loved their country with a true Christian love that desired her to be supremely blessed in the recognition of Christ as King. They witnessed and suffered as pure-hearted patriots. The whole current of their lives proved their love to Christ, even their enemies being their judges.

We meet to honour them and the principles they testified

and suffered and fought and died for, and to honour the Christ that bought them. And the message of their lives to us is Paul's message to the Corinthians: "Be ye followers of me, even as I also am of Christ." "Whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and forever."

Rev Dr. Martin, Missionary, Antioch: As a Reformed Presbyterian Missionary to Syria, I regard with special interest



DR. MARTIN, ANTIOCH.

the Convention of Reformed Presbyterian Churches now assembled. The principles of the Covenanters were eminently missionary in spirit. Exhibiting the Mediatorial reward and crowns, those principles ever declared the Mediatorial work, and so preserved and proclaimed the Gospel. My experience as a missionary for nearly twenty-five years has afforded superadded proofs of Reformed Presbyterianism. Reformed Presbyterianism alone bore the trial and tests of the Foreign Mission-field.

The Covenanters' principles exalted the Mediator. But, the Lord rightly exalted, the Lord alone is exalted. Thus, boasting is excluded—whether at home or in the Foreign Mission-fields—and this contributed much to the right missionary attitude that should ever say: "Who maketh us to differ?" Christ thus exalted, there resulted humility, and there could be no saint-worship; there could be no Prelate and no Pope.

The "uniformity" which was sought by the Covenanters expressed a missionary longing that all should come to the knowledge of the truth, and was agreeable to Christ's commission: "Go ye and disciple all nations, teaching them to observe all things whatsoever I have commanded you." Reformed Presbyterian principles respecting Christ's universal supremacy furnished the missionary with the necessary passport for foreign lands and with the fullest encouragement.

The oath of the Covenanters displayed a full persuasion of the truth as of things most surely believed, and was in marked contrast to the attitude of those who are ever asking: "What is truth?" and who, therefore, were surely unfit for mission work.

The testimony by which Reformed Presbyterianism was characterized was invaluable in application to missionary work, for it opposed that false charity that leads some to stand by in silence while men drink down moral and religious poisons to the ruin of their souls. Reformed Presbyterianism furnished the best corrective for prevalent evils and errors connected with missions. Nothing was more needed in missions than a full application of Presbyterianism. One thing which this would secure was that missions would be conducted and governed by the Church, and not by societies apart from the Church Courts.

The doctrines of the Second Reformation standards—the Confession of Faith and Catechisms—would correct many of the errors referred to. To shew how these would correct, for

example, the false views on natural rights of man, reference may be made to the Larger Catechism's exposition of the fourth petition of the Lord's Prayer: 'acknowledging that in Adam and by our own sin we have forfeited all right,' etc. And as against the doctrine of some—that Mohammedans may be saved by Mohammedanism and Pāpists by Popery, consider the Larger Catechism's answer to the question: "Can any who know not Jesus Christ and believe not in Him be saved?" As to how the Covenanters' principles would purify missionary methods, I cite from the Shorter Catechism the words: "The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are the Word, Sacraments, and Prayer," etc. These methods of missionary work, and no other, were those upon which the Divine blessing was promised, and might be expected. They were those, too, by which our own lands had been evangelized; and a testimony to this is the motto of this city: "Let Glasgow flourish by the preaching of the Word."

I contend that the martyr spirit of the Covenanters is most necessary to be cultivated by missions, in many of which methods and principles prevailed quite opposed to the development of a spirit of self-denial for Christ, as though converts ought to be expected to suffer for His sake.

As coming from the Bible-lands, from the ancient Covenanted lands, but where floods had been turned to wilderness and fat land to barrenness because of the forsaking of the Covenants, I bear a warning; while from those lands of the first Covenanters, where were once Hephzibah and Beulah, I bring also the encouragement and assurance of God's favour and blessing

"To such as keep His Covenant,
And mindful are alway
Of His most just commandments
That they may them obey."

Rev. E. Teaz, Liverpool—Mr. Chairman and Brethren of the Covenant: It is with a superlative degree of satisfaction that we, the delegates from England, respond to the hearty welcome here extended to us. Across the Border we have been looking forward to this Convention with much interest. Some of us have regarded it as one of the occasions of a lifetime, and, indeed, as one of the events of a century. Covenanters have had many interesting meetings, and some sad and tragic meetings, during their history, but never before did the home and foreign fields, the Old and the New Worlds, meet together in Covenant Bonds. As we listened to the responses made to the addresses of welcome, and noted the country from which each speaker came, we concluded that the sworn witnesses of Jesus, though sparsely sprinkled, are widely sprinkled over the earth. As we turn our attention from the present position to the past history of the Church here represented, it is a satisfaction to know that this meeting does not represent a faith of mushroom-growth. The principles to which you are pledged have not been called into existence by man's enthusiasm, nor fanned into fame by the breath of popular applause. No; they are as old as the Plan of Redemption—for they are embodied in it. These principles asserted their power in this land in spite of all the legions of Satan. They maintained their influence and extended their power in spite of the dungeon, the scaffold, and the stake. Surely there is a stimulus to be gained by meeting with men pledged to these imperishable principles when, from the ends of the earth, they assemble in the land of their fathers' sepulchres, and in the enjoyment of the privileges purchased by their fathers' blood. It would be a calamity if the energy and moral power generated by such a meeting as this were allowed to evaporate. Could some plan be formed before we separate by which the increased energy here gained might be directed against those wrongs which curse man and dishonour God in our day? If each delegate could return to his post of

duty, not only strengthened for his work, but with that work more definitely sketched out for him, these meetings would not have been held in vain. In this way God would have the glory, and the Church and the world the benefit of our Convention. The Education Question, which is pressing into the legislative hall both here and across the Atlantic, is one upon which Christ's witnesses dare not be silent. And if this Convention in any way prepares us for delivering our children from Secularism on the one hand and Superstition on the other, it will have served the world. The blood-stained and hungry condition of Armenia appeals to this two-world Convention. Our missionaries are at work in the land of the oppressor, and we refuse any part or lot in any of those Governments which have hitherto supported him, and which are now permitting him to perpetrate his deeds of blood. May it be ours to swell that torrent of indignation that will one day not only avenge the blood of the slaughtered and the cry of the hungry and homeless, but sweep the tyrant from the earth.

Rev. Dr. T. P. Stevenson, Philadelphia: I acknowledge the cordial welcome which has been tendered to the delegates from abroad, to the generous enthusiasm which is so manifest at this opening session, and to the moral earnestness which evidently lies behind it all. Those who have journeyed far have not come for pleasure, and those who welcomed our coming were not anticipating mere social or intellectual enjoyment. The fervent applause and the character of the sentiments which evoked it bore equal testimony to the serious and worthy moral purpose with which we had come together.

This Convention is not only gratifying in its numbers, and in its unmistakable enthusiasm, but in the auspicious juncture of time at which it meets. Unless we misread both the indications of providence and the prophetic Word, we are living in the last days, and the ends of the world are come upon us. The great issues of promise and prophecy are hastening on

to their fulfilment. The work of missions, the revival of the evangelistic spirit, the strenuous battle against all public evils, the triumph of many beneficent reforms are manifest indications that the great decisive conflict of the ages will soon be upon us, and that the world is soon to be brought to the feet of Christ.

Two remarkable developments of Christian activity in the United States may be fittingly referred to in this connection. One is the marvellous uprising of the Christian womanhood of our churches and of the whole nation against the evils of intemperance and the curse of the drink traffic. The Woman's Christian Temperance Union of the United States has, during the past fifteen years, accomplished more for the removal of intemperance than has been accomplished during the same number of years by all other Temperance forces combined. Their work has also led to a vast and most beneficent enlargement of the sphere of woman's influence and of woman's activity. One illustrious monument of their successful labours is to be found in the fact that the scientific truth as to the effects of alcohol on the human system is now taught, under the requirements of law, in the public schools of forty-two out of forty-five States of the American Union. This result has been brought about wholly by the efforts of the organized Christian womanhood of America, and it promises, in due time, to give to the nation a whole generation who will be intelligently devoted to the cause of Temperance.

The other development to which I refer is the rise of the Young People's Society of Christian Endeavour, and of other similar young people's organizations in connection with the churches. The Christian Endeavour Societies alone number now nearly 43,000, and include nearly three millions of members. They are all in connection with the Church, and devoted to her interests. They have brought a vast reinforcement to every form of Christian work, and their beneficent

work is but just begun. It is in such an hour as this that the sons and daughters of the Covenant meet to renew their devotion to the principles for which their fathers suffered, and to take note of the signs which point to the not-distant triumph of their cause.

In conclusion, the speaker referred with satisfaction to the presence of many representatives of sister churches, some of whom he recognized personally, with great pleasure, and to all of whom the thanks of the Convention are due, and he was sure would be cordially given for this expression of their interest in the gathering from many lands of the descendants of the Covenanters.

Rev. Dr. Kerr engaged in prayer, and pronounced the Benediction.



Convention of Reformed Presbyterian Churches.

PAPERS AND DISCUSSIONS.

GLASGOW, WEDNESDAY, JULY 1, 1896.

Convention met at 10 a.m.

Mr. Thomas Kirkwood, Greenock, presided.

PSALM XXXII.

(One of Peden's Favourite Psalms.)

I THEREUPON have unto Thee
My sin acknowledged,
And likewise mine iniquity
I have not covered;
I will confess unto the Lord
My trespasses, said I;
And of my sin Thou freely didst
Forgive the iniquity.

For this shall ev'ry godly one
His prayer make to Thee;
In such a time he shall Thee seek,
As found Thou mayest be.
Surely, when floods of waters great
Do swell up to the brim,
They shall not overwhelm his soul,
Nor once come near to him.

Thou art my hiding-place, Thou shalt
From trouble keep me free;
Thou with songs of deliverance
About shalt compass me.
I will instruct thee, and thee teach
The way that thou shalt go;
And with Mine eye upon thee set,
I will direction show.

Rev. A. McLeod Staveland, Ballyclare, led in prayer, and read Revelation i. 4-20.

The Chairman said: Reformed Presbyterians are comparatively few in number, because they are a witnessing Church. Many think we carry witnessing for truth to an unjustifiable extreme. We indeed carry it so far that we declare that the constitution of a nation that refuses to obey Christ ought not to be taken part in by Christ's faithful followers. From Richard Cameron downwards, our Church has had the high honour of witnessing, both in doctrine and practice, for the Headship of Christ over the nations. The Reformed Presbyterian Church is the advanced guard of the kingdom of the

Stone—the Stone cut out without hands, claiming the submission of all the civil governments of the world to the Lord Jesus Christ, the King of kings and Lord of lords. The great image seen by Nebuchadnezzar, symbolizing the godless world-powers which have dominated the earth ever since, is in its last stage, and the time of the end draws nigh. We are met to disseminate the truth. Our aim is that Secularism may be eliminated from the governments of the nations, and that they be Christianized; for till this be done the kingdoms of this world cannot become the kingdoms of our Lord and of His Christ.

THE DISTINCTIVE PRINCIPLES OF THE REFORMED PRESBYTERIAN CHURCH.

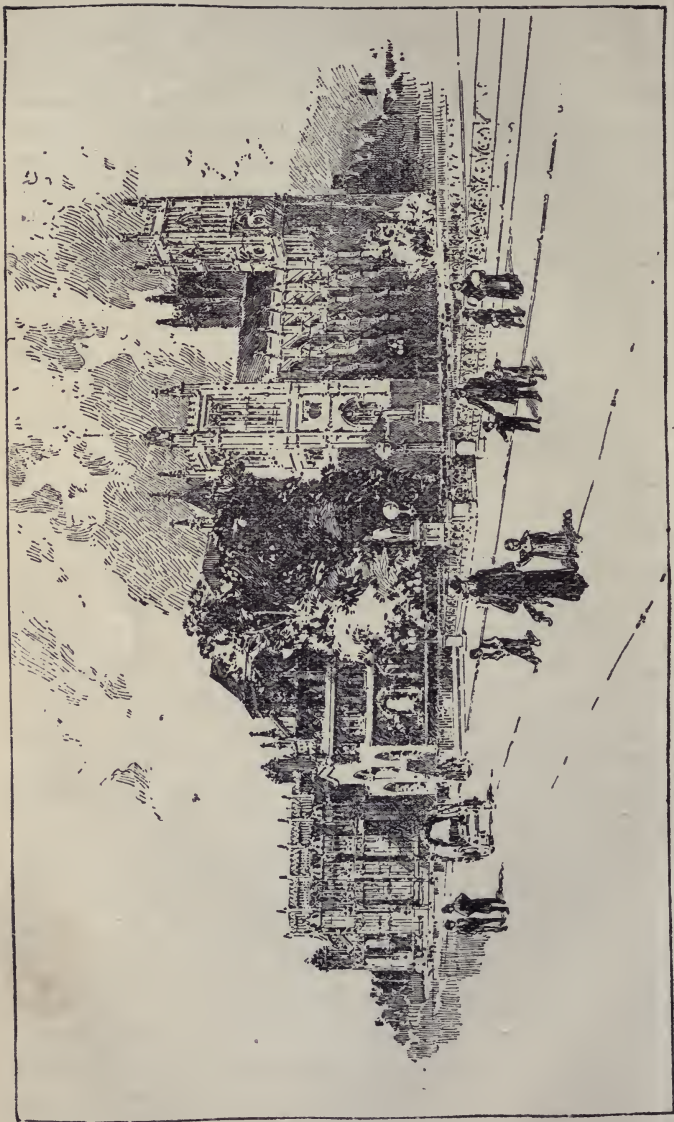
By the Rev. C. D. TRUMBULL, D.D., Morning Sun, Iowa.

THE Reformed Presbyterian Church has a history which runs back more than three hundred years. Her history has been marked by holding forth and holding fast, with more or less fidelity, certain principles which have distinguished her from sister churches.

The first of these distinctive principles, which we mention, is that covenanting is an ordinance of God, binding on Churches and nations in New Testament times. Reformed Presbyterians maintain that it is the high privilege and solemn duty of all Churches, and all nations as well, to enter into solemn covenant with God faithfully to discharge every duty which belongs to their respective spheres. This view is based on the teachings of God's Word. The nation of Israel was, in its original organization and administration, designed to be a model nation. We know it was a covenanted nation. He who is author of every true covenant indited their first national covenant at Mount Sinai. "Moses wrote all the words of the Lord in a book, and read them in the audience of the people; and they said: All that the Lord hath said will we do and be obedient. And Moses took the

blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." (See Ex. xxiv. 3-8.) God desires that all nations shall enter into covenant with Him. He has said, "Blessed is the nation whose God is the Lord" (Ps. xxxiii. 12); and has foretold the time when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ (Rev. xi 15).

Reformed Presbyterians put this principle into practice at a very early day in this land, the land of their birth, as a distinct branch of the Church. There were private deeds of covenanting at different times and places from 1546 to 1580, but the first deed which specially illustrates the views of the Reformed Presbyterian Church was the National Covenant of Scotland, also styled "The Scots Confession," which was drawn up by John Craig, at the request of James VI., and was sworn and subscribed by the King and his household, January 20, 1581; and afterwards by persons of all ranks throughout the kingdom. The Reformed Presbyterian Church of that day approved of that act as one which was entered into in the true spirit of the institution. From that day Scotland has been a covenanted nation, yet much of the time unfaithful to her Lord. Soon after this covenant deed, the King and his court, forgetful of covenant obligations, substituted Prelacy for Presbyterianism. In carrying out this project, the Church was harassed, in various ways, by the civil powers; the freedom of the General Assembly was interfered with; those members who resisted the encroachments of the State were summoned before the courts; some were imprisoned; others were banished. Meetings of the General Assembly were inhibited. Many leaders in the Church were seduced from the faith. But there were those who refused to yield to the declension of the times; the Lord poured His Spirit upon them and they were endued with power. Their efforts to bring the rulers of the people to a sense of their obligations to God



ST. MARGARET'S AND THE ABBEY, WESTMINSTER.

were not in vain. By God's blessing a revival came, and many of the gentry and nobility took their stand with the loyal ministers of the Church. The National Covenant of Scotland was again taken up; other sections were added. This covenant was sworn and subscribed at Greyfriars Churchyard, February 28, 1638, and on the two following days, by 60,000 persons. "That solemn act of covenanting proved the beginning of the gracious reviving of religion, and was the inauguration of the Second Reformation. That act was, at first, the deed of the Church, but two years later it was ratified by the Parliament, and was made a standing law of the kingdom and a test of admission to office.

Another deed, no less memorable as illustrating the position of the Reformed Presbyterian Church, was the Solemn League and Covenant of the three kingdoms. This was both a civil and an ecclesiastical deed. It was drawn up by Alexander Henderson in 1643, and was adopted by the General Assembly of the Church of Scotland. It was afterwards transmitted to the English Parliament and the Westminster Assembly, then in session, and, with some slight alterations, was approved September 25 of that year. It was sworn by the House of Commons of England and the Westminster Assembly, including the Scottish Commissioners, conjointly. St. Margaret's, Westminster, London, was the scene of this subscription. Twenty days later—Oct. 15, 1643—it was sworn by the House of Lords. This covenant was hailed with the highest approval by the good people of all ranks in Scotland; was ratified by Act of Parliament in 1644, and was renewed in later years. The Reformed Presbyterian Church in every land recognizes these national deeds "as entered into in the true spirit of the institution, and as binding on all who are represented in the taking of them," no matter in what land they dwell, "so far as they bind to duties not peculiar to the Church in the British Isles, but applicable in all lands."

Another distinctive principle, which came into prominence

in the early days of the Church in this land, is that of the Mediatorial Headship of Christ over all nations. This doctrine came to our covenanting forefathers from the faithful study of God's Word, which they have ever taken as the supreme rule of their faith. Looking into that Word, they read the declaration of Jesus when about to ascend into glory—"All power is given unto Me in heaven and in the earth." These words, together with many parallel passages, teach the universal lordship of Christ over all nations. That this authority is His in His mediatorial, and not His essential character, is evident from the fact that it was "given" to Him. In His essential character as the Son of God, He had equal authority with the Father, but He humbled Himself to become our Mediator, and as the reward of this humiliation was exalted to universal dominion (Phil. ii., 8-11.) This doctrine has, from a very early day, been linked with that other principle of the Reformed Presbyterian Church—the duty of covenanting—in the motto which is, above all others, the motto of the Church—"For Christ's Crown and Covenant."

Another distinctive principle is that of "political dissent" from all Governments which do not acknowledge these principles and other principles which are closely related to them—that is, we refuse to incorporate ourselves, by any political act which involves an oath of allegiance, with the God-dishonouring and covenant-breaking Governments of earth. The grounds of dissent on the part of the Churches in Great Britain and its provinces differ in some respects from those of the Church in the United States. It may be well to present briefly the grounds of dissent as exhibited by the Church in the British Isles for not incorporating with the Government. They are as follows:—

1. Because to incorporate with the Government is to become involved in the sin of violation of solemn covenant engagements, which covenants have been disowned and rejected by "the powers that be" in the British Isles.

2. Because of the want of an explicit acknowledgment of the Holy Scriptures as of supreme authority in the affairs of government.

3. Because there is no formal acquiescence in the divine decree by which Jesus Christ is exalted to the possession of all authority in heaven and in earth.

4. Because of the arrogant assumption of supremacy on the part of the State over the Church.

5. Because the State favours and supports the more corrupt branches of the Church to the injury of the cause of true religion.

We now turn to the United States of America. Reformed Presbyterians in that land refuse to incorporate with the Government :

1. Because there is no acknowledgment in the national constitution, which is the foundation of all the laws of the land, of Almighty God as the source of all authority in civil affairs ; of the sovereign authority of Jesus Christ as the mediatorial King of nations ; nor of the Word of God as the supreme rule of legislation and of administration.

2. Because of the anti-scriptural features of the constitution itself. (a) According to the preamble, sovereign authority is vested in the people. (b) The constitution prohibits any religious test as a qualification for any office of honour or trust. (c) In the oath of office prescribed for the President, there is no appeal to Him by Whose name we are commanded to swear. (Deut. vi., 13.)

3. Because of unrighteousness in the administration of government. The Sabbath is constantly desecrated, especially in the mail service. The liquor traffic is legalized all over the land, so far as the general Government has the power.

Another distinctive principle of the Reformed Presbyterian Church is her adherence to an inspired psalmody in the worship of God. When we sing the words of the inspired psalter we know we are using that which is free from error. They are

the very words of God, and "are words most pure." They have Divine warrant—(Psalm xcv. 2; 2 Chron. xxix., 30)—which cannot be said of any others. We know Jesus used them—(Matt. xxvi., 30). We believe that the command to sing "psalms, hymns, and spiritual songs"—(Eph. v., 19)—relates to the inspired psalter exclusively. These were the songs of the Apostolic Church. They are most excellent, and fully adapted to voice the praises of God at all times. The service of praise is specially intended to glorify and magnify God. Where is He magnified and glorified so fully and so gloriously as in the inspired psalter? From these psalms our Covenanted forefathers derived comfort in seasons of trial, and drew inspiration to persevere even to the end. They are one great source of comfort and strength to Reformed Presbyterians in this day.

I mention one more distinctive principle—one which has been maintained from the first, and is still enforced by discipline, viz., That all secret oath-bound, and even pledge-bound secret orders are "anti-Christian in their character, pernicious in their tendency, and perilous to the best interests of Church and State." Secret orders trace their history to the ancient heathen mysteries. "Who can bring a clean thing out of an unclean?" We maintain that they are unnecessary in normal conditions of society, to further any good end, and are liable to be used, indeed are often used, to further bad ends; that the principle of secrecy on which they rest is anti-scriptural—(see Matt. v., 16; John iii., 19, 20; Eph. v., 11)—that they have the appearance of evil, which we are to avoid (1 Thes. v., 22); that they lead to evil companionship and the corruption of the morals and manners of many men; that their tendency is to draw men away from Christ and His Church; that the tendency of the lodge is antagonistic to true religion. We cannot serve two masters; we cannot countenance that which is derogatory to His honour and glory, hence we are unflinchingly opposed to all secret orders.

Such are the leading distinctive principles of the Reformed Presbyterian Church. We are often invited to lay them

aside that we may enter into union with other Churches. Our answer is the same in substance as that of Martin Luther at Worms: "Here we stand, we can do no other; so help us, God." When men ask us to bring the standards back to the lines of other divisions of the Army, we answer: "Bring the armies up to our standards."

Brethren, let us give heed to the words of the Apostle—"Whereunto ye have already attained, walk by the same rule, mind the same things." "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

THE NECESSITY FOR THE PRESENT MAINTENANCE OF
THE DISTINCTIVE PRINCIPLES OF THE REFORMED
PRESBYTERIAN CHURCH.

By the Rev. W. J. COLEMAN, Allegheny.

THERE is necessity always for the maintenance of the truth. The mission of our Lord is the mission of His servants, and with Him they may say, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." The Distinctive Principles of the Covenanter Church we hold to be true—the truth of God, as true as if all the Christian world confessed and lived them. They are so plainly revealed in the Bible, and withal so important, that it is the shame and should be the sorrow of this same Christian world that these principles should be Distinctive of any Church; yet they do distinguish the Church that holds them, not only by the glorious record of how they were sought out and maintained, but by being the present truth which this world needs to know. The truth is ever true, and the truth about Christ Jesus always helpful, but there is also a time-liness in truth, and the time seems to be drawing near, if

indeed it is not already at hand, when these Distinctive Principles shall be so studied, so preached, and gain so many ardent disciples that they will be distinctive no longer, having become the common faith of all who serve our Lord with sincerity.

The great Distinctive Doctrine of our Church, from which her other Distinctive Principles are derived, is the Kingly office of our Lord Jesus Christ—the office last to be recognized, the one that completes and crowns those that go before. This Kingly rule of our Redeemer extends to all the relations of man's life, meets the moral issues that arise in each one, and is the principle that leads to their right adjustment. And it is not a little remarkable that nearly all the pressing questions of our time, the issues that must be met, arise in the field of obedience to Christ, and remain unsettled while men remain in rebellion against Him. If men would once yield obedience to the plain teachings of Christ, these questions would one and all be answered, our difficulties could be settled. Until this obedience is rendered to Him this settlement can never come. The demand then of our time is for the maintenance of the principle of Christ's authority over all.

It is true that questions of belief with regard to other doctrines are now gaining some prominence in the religious world, but this is to be accounted for rather as a reaction, or, perhaps, as a punishment sent on those who will not accept Christ as King. When the Israelites came to Kadeshbarnea, and had not faith to enter in and possess the land, they were sent back into the wilderness to march their journey over again. The Reformed Churches of this and other lands accepted Christ as Prophet and Priest, but when they came to the borders of His kingdom they would not have this man to reign over them as sole ruler of Church and State, and God has permitted some of them to go back and doubt the word of the Prophet and to question the Atonement of the Priest. Such discussions truly are not concerning Christ as King.

They are the wanderings of those who fear the walled cities of godless politics, of political establishments, and of Romanism, and the Anakim of the liquor traffic, of Sabbath desecration, and of social evils. Instead of facing the issues of our time which cry for attention they would raise questions concerning the fundamental principles of our evangelical faith, questions which have been settled for centuries. If anyone is tempted to attempt cutting notches in the Sword of the Spirit to ascertain whether it is of the right material or not, we exhort him rather to use it. The blade that pierces to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, carries proof of its metal. Nor need we consider the questions now discussed concerning the efficacy of the blood of Christ. The consciousness of sins forgiven and of peace with God—a forgiveness and peace to be found nowhere else, nor offered elsewhere—strengthens us to trust the plain teachings of the Word for our salvation against the objections of infidels outside the Church or within. Those who seek to have Christ recognized as King have it as part of their reward that such questions do not trouble them.

This practical age of ours demands the maintenance of the principle that Christ is King. It does this in its demand for results. What men want is godly living rather than a godly profession. It is doing and being rather than talking and promising that they appreciate. Through their desire for right character they have come to decry creeds, as if there could be right living without right thinking. The creed we think cannot be too long if it is God's truth concerning salvation, but it should and must be carried out, every part of it into practice in righteous living. Here we are in the very domain of the King, for He commands action, gives force to law, and vitality to doctrine. If men wish to see the truth lived out, they need to see the King behind the Prophet giving authority and force to His teachings. The very foremost and

most laudable thought of our times is seeking Christ the King.

If we think of Christ as King and Head of His Church, we may reflect that the living questions in the Church are those touching His kingly prerogative in her worship, government, and discipline. Are we to hold ourselves closely to the requirements of His law, or are we to bring into His worship whatever is according to our will? Whose will is to rule in the method of His worship—ours or His? Has the King authorized and required the organ in this dispensation? Has He authorized the uninspired hymn in any dispensation? Shall we limit ourselves to His authorization? These are questions we must settle with the King.

Then who is to rule in the Church? Leo XIII., or each separate congregation? Shall we have centralization or disintegration or a golden mean? Shall we have lords many over God's heritage who, claiming to rule by Divine right, usurp Divine prerogatives, or shall we have ecclesiastical anarchy? Has not the Lord set up one Divine and unalterable form of Church government between these extremes, which He will be pleased to own and bless since He hath instituted it? Again we must take our answer from the King and Head of His Church.

Then the matter of discipline is second in importance to no one. The great body of the Christian Church seems to have forgotten what discipline means. A man may do almost anything which the ungodly world will permit, and some things that even it will condemn, and still find so many apologists and supporters in the Church that it is next to impossible to cast him out. This is the weakness of the Church. It causes her to lose the respect of the community, and breaks the force of her testimony that her thunderous resolutions never have following them the lightning's flash.

These are questions that now and in the future are to engage the attention of the Church, and it is not possible to imagine their settlement except by an exaltation of the

authority of Christ. The acceptance of the Church in her approach to God, her freedom and her purity are living issues, and they unite in enforcing the necessity for the present maintenance of the universal authority of Christ.

In political matters also where we have so much at stake, and in which we rightly take so great an interest, this same principle of the Supremacy of Christ is the central point in which all living issues meet. It is the issue which is fundamental to them all, and only when this truth is accepted and acted on will these moral issues be settled. What would remain but a memory of the present infamous liquor traffic were the spirit of Christ paramount in politics? What argument would remain for the license of the liquor-dealer if the love of Christ for men were embodied in our laws? Or how could Christians who, against all opposition, have laboured for and secured an acknowledgment of Christ as King in the nation's fundamental law, go on supporting a business which is in the most deadly and open antagonism to the establishment of His kingdom?

How, too, shall the Sabbath question be settled but in harmony with the will of the Lord of the Sabbath? If the nation once sees its King in the Angel of the Covenant who said: "Remember the Sabbath Day to keep it holy," the Government will not be permitted to enter into the wholesale desecration of the day by carrying the mails, nor will Corporations be allowed to force upon their workmen the option of breaking the Sabbath or of losing the place where they earn their daily bread. So also we know that He who has set the solitary in families will not be interpreted as giving sanction to easy divorce, nor will He who is the Word of God be understood as giving permission to exclude the Bible from the schools in which the children of His people are taught. All these great questions, the living questions now crowding for a settlement, unite in demanding the maintenance of the principle that Christ is King.

There is another Distinctive Doctrine of the Covenanter Church which grows out of this great central principle of Christ's kingly rule, and which relates to the importance to be attached to His claims and to the position which each one of His loyal followers should take toward the powers which do not submit themselves to His authority. This is the principle that we are so much citizens of Christ's kingdom that we should refuse to incorporate with any government that does not acknowledge Him and His law. If we are to magnify the royal claims of Christ, if we are to be consistent, and so exert a powerful influence for Him, there is a pressing necessity for the present maintenance of this principle of separation from every government that neglects or refuses to recognize Christ as King. For if one deliberately and with clear understanding of what he is doing identifies himself with any government that will not recognize Christ, that will not own and serve this King, he not only compromises himself and puts himself in a wrong position before God and man, but he shows how lightly he regards the rights of Christ, and so weakens the force of his testimony.

The possibility of progress in this third great Reformation seems to be bound up in the maintenance of this Distinctive Doctrine of separation from Christless Institutions. The strength of the Church's testimony is measured by her consistency, and by the sacrifices which she makes to maintain her position as well as by the energy and intelligence with which she urges the truth upon the world; and when her consistency is gone, when she has lost the spirit of self-sacrifice, when she identifies herself with organizations, civil or ecclesiastical that do not recognize and seek to serve her Lord, her puissant locks are shorn, she is ready to lose her sight of the truth, and to grind in the prison for the enemies of her God.

Another consideration, containing a special call to duty and to privilege, urges upon us the present maintenance of our Distinctive Principles. If we fail after all the training we

have enjoyed, after we have felt here the inspiration of martyred ancestry, who thought out and suffered for these principles, and after the quiet endurance of the many less honoured but no less faithful generations that have preserved these principles and have handed them down unimpaired to us, what shall become of us in the sight of God and man, where shall we hide our shame, and, what is of more importance still, who shall take up and press to completion our unfinished work? No one thought more exalts the Martyrs of Scotland than for us to reflect that the world, the Christian world, two centuries after they suffered, is not yet in sight of the altitude of principle to which they attained, and no one consideration could more humiliate us than to feel that now when the world is waking up to its need of these principles, we should hide the truth under our unfaithfulness and give up the position which has emphasized these principles, and which gives us power in their proclamation.

Mr. A. S. Gilchrist, Delhi, N.Y. : It is now 54 years since I was in Scotland, my native land, and it is a sad thought to me that the Covenanters are so few. The majority of the Reformed Presbyterian Church who left their distinctive principles thirty-three years ago had joined the Free Church now twenty years ago. But, in those years, the old Covenanting Church had increased in other lands, notably in the United States, the land of my adoption. It is cheering to see such a reunion of the old tree and its branches on this old Covenanted soil.

Mr. John McDonald, Glasgow : I wish to draw the attention of the Convention to the fact that the house in which we are assembled is all but next door to the place where the late Rev. Dr. Bates lived and laboured for many a long year. It is now all but forty years since he was called to his reward, but the old church still stands, not now as a place of worship, but a monument of declension and of the sad results that flow from it. I mention this that those strangers present may

have the melancholy pleasure of looking at the old building, now deserted, but where the Gospel was long and faithfully proclaimed by one who was amongst the most highly honoured and most useful ministers of the Reformed Presbyterian Church, and where it was my privilege to spend many happy days. It is on the opposite side of West Campbell Street, about 150 yards further down this street.

Rev. William McKnight, Markethill, Armagh: In the "Belfast Witness" of last week, the Editor, speaking of Professor Dick's paper read at the Presbyterian Alliance, said that his co-religionists in Scotland had joined the Free Church, and that the Covenanters of Ireland should join the General Assembly. Now, the Editor should have known that a faithful minority emerged from the rubbish of 1863, and they might say, like wee Davie of Edinburgh, "Heave awa', chaps, I'm nae deid yet." We rejoice that the Covenanting Church lives in Scotland, the mother country, and we believe it shall live while God has work for it to do.

Rev. D. C. Martin, Pittsburgh: On leaving home for your historic land, I felt this way—We are going to Scotland, the land of the Covenants, once unitedly and almost wholly given to God, to Christ, and to the principles of civil and religious liberty, but now, alas! we are going to step over its ruins. It seemed that my heart would be constantly filled with sadness, and that I would be like the Israelite in his wailing-place beside the broken walls of Jerusalem, but I wish to say that I have not felt this way since I came here. It was not merely to cheer the hearts of the "Remnant" that had remained faithful we have come here, but it is to rejoice in the fact that whatever efforts Scotland had made to cast off her Covenants they had been in vain; and these Covenants had a hold upon the heart of every Scotchman to-day, no matter whither he had gone, or into what denomination he had passed. Those grand meetings—on Saturday last at Lochgoin and on Sabbath last at Cargill's Stone, Bothwell Bridge,

Rullion Green, and elsewhere—where hundreds and thousands had assembled, could not have been held under conditions so full of encouragement were it not that all Scotland said to-day: "The page which records the history and the sacrifices and the testimony and the Covenants of our fathers is the proudest page in Scotland's history." I wish to give this credit to Scotland to-day, that it gave us, Covenanters from the States and Canada, a greeting almost as hearty as though it were still holding fully by those principles of its Covenanted ancestors; and my heart is lifted up when I feel in the enthusiasm of this great occasion a promise of the fulfilment of Guthrie's prophecy: "The Covenants, the Covenants shall yet be Scotland's reviving."

Rev. Dr. Martin, Antioch: We must all have listened with great pleasure, and also with great profit, to the papers that have just been read.

There is a principle of the Covenanters to which I should like to make special reference, because in the present day it is, undoubtedly, our duty to use more than ordinary diligence in its maintenance—I refer to the principle that persons of un-Christian character, and persons opposed to the Covenants and the Covenanted Constitution, should be excluded from places of power and trust in the State. The enforcement of this principle of the Covenanters runs through several pages of the Reformed Presbyterian Testimony. Further, the abandonment of that principle by the Repeal of the Act of Classes, our Testimony describes as the first serious and decided departure from her own avowed principles by the Church of Scotland. The party consenting to the repeal of that Act was styled, as you are aware, the Resolutioners, and the faithful Covenanters were called the Protesters. The Divine Word, which in all things the Covenanters made their rule, directs: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them." The true Covenanters recognized that it was in

vain for them to have erected a Christian Constitution if places of power and trust were to be open to the enemies of, or those disloyal to, that constitution—to men who would labour for its overthrow. On any principle different from this Covenanter principle—on any principle which opposed Christian tests for admission to the throne, to the legislature, the franchise, and so forth—how could it be held either useful or dutiful to set up a Christian constitution at all?

Respecting National Reform, which to Reformed Presbyterians is, naturally, a prominent concern, we hold, and as Covenanters we must hold, that no principles of National Reform are Reformed Presbyterian which do not include, and exhibit as a fundamental, the principle of the Act of Classes—that Act by which the entrance to places of power and trust in the Christian State was guarded with anti-Popish, anti-Prelatical, Christian, and Covenanter conditions. I would add, as to this point, that upon our holding fast that principle of the Covenanters, without compromise by act or by words, depends our maintenance of another great principle characteristic of the Reformed Presbyterian Church, namely, the principle of “Political Dissent.”

Regarding, sir, the great importance of this Reformed Presbyterian Convention, by which we trust attention will be widely drawn to the principles for which the Covenanters suffered, may I relate an incident? Sailing a short time ago on the Mediterranean, I had the company of a Presbyterian minister, a missionary, as a fellow-passenger. One day we had formed part of a little group in the dining-saloon, who had conversed on the subject of Popery and a right Protestant testimony. In the course of the conversation I had spoken of the Covenants and the Covenanters. Going on deck a little afterwards, I was soon joined by the Presbyterian minister, who, in a quite friendly way, put to me the question: “What were the Covenants?” I believe that missionary is not of less than average education, in the customary sense of the word,

amongst ministers of his denomination in the mission-field. I have no doubt he is well acquainted with, for example, the lore of Greece and Rome. Yet he asked: "What were the Covenants?" One answer to that question is, that the Covenants are the true and Christian Constitution of the British Isles.

Rev. Dr. McAllister, Pittsburgh: I would rejoice in a Convention of the friends and descendants of the Covenanters from all branches of the Christian Church. Such a comprehensive Convention might be held in the near future, and the members of the Reformed Presbyterian Churches here represented would gladly co-operate in such a movement. But at the present time it seemed best to call a Convention of those who are, in the proper sense, the ecclesiastical descendants of the old Covenanters, who, like their ancestors, dissent and separate themselves from social organizations that withhold from King Jesus the honour due to him as Head of the Church and as Governor among the nations. And whatever may be the fidelity of other branches of the Church in Great Britain or America to the attainments of the First and Second Reformations in Scotland, or whatever may be the individual practice of dissent and separation within any of these ecclesiastical bodies, the three Churches represented in this Convention are the only Churches which, as Churches, by their testimony and discipline, maintain the same attitude as our persecuted forefathers toward social organizations, refusing to submit in their organic life to the ultimate authority of Christ and the supremacy of his moral law. There is but one Church I ever heard of, and that was the Reformed Presbyterian or Covenanted Church, which said to every one: "You may not and you must not, while in membership with this denomination, be connected with any society, political or other, that does not acknowledge the authority of Jesus Christ, the rightful Lord and Lawgiver to the sons of men." It became us as a Reformed Presbyterian Convention, representative of the Reformed

Presbyterian Church throughout the world, to plant ourselves as squarely and firmly as we could stand on this principle, set afloat in the past in Scotland, and to be floated forth in clear and distinct folds now on our banner: "For Christ's Crown and Covenant."

PSALM LXXX.

HEAR Isr'el's Shepherd! like a flock
Thou that dost Joseph guide;
Shine forth, O Thou that dost between
The cherubim abide.

In Ephraim's, and Benjamin's,
And in Manasseh's sight,
O come for our salvation;
Stir up thy strength and might.

O God of hosts, we Thee beseech,
Return now unto Thine;
Look down from heav'n in love, behold,
And visit this Thy vine.

This vineyard, which Thine own right
Hath planted us among; [hand
And that same branch, which for Thy-
Thou hast made to be strong. [self

O let Thy hand be still upon
The Man of Thy right hand,
The Son of Man, whom for Thyself
Thou madest strong to stand.

So henceforth we will not go back,
Nor turn from Thee at all;
O do Thou quicken us, and we
Upon Thy name will call.

Turn us again, Lord God of hosts,
And upon us vouchsafe
To make Thy countenance to shine,
And so we shall be safe.

REFORMED PRESBYTERIAN LITERATURE (BRITISH).

By the Rev. J. M'C. CROMIE, Kellswater.

THE monuments and literature of ancient Egypt teach us that the men who produced them were under the dominion of one idea: they believed the one real business of life was preparation for death. Upon the whole literature of the Covenanters is graven, as with a pen of iron, one idea: the Supreme Headship of the Lord Jesus Christ in all matters, sacred and civil. In fact, the whole literature of the Covenants is simply the expansion of one idea: "The world for Christ."

That Covenanting literature is altogether unique is admitted by thoughtful men the wide world over. And, notwithstanding the deprecatory remarks of Jacobite ballad-mongers and Tory novelists, men who have learned that the truly æsthetic is not fully revealed in the sensuous have discovered beauties in our

fathers' rugged writings elsewhere sought for in vain. But individuals from whose æsthetics the beauty of holiness is banished are vain worshippers at the shrine of Covenanting literature.

The literature of the Covenants and the writings of the Covenanters are very extensive. But British Reformed Presbyterian literature—the subject of this paper—is the modern continuation of the great literary productions of the fathers of the First and Second Reformations.

Britain's Covenants were Britain's bulwarks. But her newly-restored king, Charles II., regarded those who wished to adhere to a full Covenanted Testimony as dangerous enemies of the State, and hunted many of them to death. But, though they were sorely tried, we bless God "troops of heroes undistinguished" died who never bowed the knee to Baal: and when the majority in the Church favoured silence, and worse, regarding covenanted attainments, the unflinching Covenanters convened a meeting at Logan House, Lesmahagow, on the 15th of December, 1681, and resolved to hold general correspondence with those similarly minded. The record of their proceedings, up to 1691, is found in a remarkable book entitled: "Faithful Contendings Displayed," by Michael Shields. This volume, now somewhat rare, is most valuable, inasmuch as it contains very important information regarding an obscure period of our Church's history. The minister of the Society people, James Renwick, "the Malachi of modern prophets," the last of the martyrs, the "saintly little fair-haired man with a comely countenance," in company with, and with the assistance of his friend, Alexander Shields, prepared at Leadhills, during the year before his martyrdom, "An Informatory Vindication of a Poor, Wasted, Misrepresented Remnant of the Suffering Anti-Popish, Anti-Prelatic, Anti-Erastian, Anti-Sectarian, True Presbyterian Church of Christ in Scotland, united together in a General Correspondence." This book is of much importance. Before its publication, it passed through a three

days' fire of the criticism of the Societies assembled at Frierminion, and may be regarded as a carefully-weighed statement of the opinions of Renwick's followers. Alexander Shields gave to the world some valuable works. Perhaps the most important of them is "A Hind Let Loose." In the year 1699, the Societies which were united in general correspondence decided to publish a narrative of the sufferings of the Covenanters, and as a result of this decision there was given to the world in 1714 a most remarkable book, entitled: "A Cloud of Witnesses for the Royal Prerogatives of Jesus Christ; or, the Last Speeches and Testimonies of those who have Suffered for the Truth in Scotland since the year 1680." Up till now no fewer than fifteen editions of this book have been published.

But Renwick died in the Grassmarket. History tells how. Shields joined the Revolution Church, and was sent out in 1699 as one of the first Scottish missionaries to the heathen. Our fathers bowed their heads and sang: "There is not us among a prophet more." But, even in this very hour, the voice of one is heard crying in the wilderness. John M'Millan's appeals to the Revolution Church, on behalf of a Covenanted Reformation, were answered by a sentence of deposition. His Church cast him out because he publicly professed his fervent attachment to the Scriptural vows of the Church and nation. M'Millan, who was now called to become the minister of the Societies, prepared his "Protestation Declinature and Appeal," and, along with the men who could not unite with the Revolution Church, justified amply their position in a work entitled: "Protesters Vindicated; or, a Just and Necessary Defence of Protesting Against and Withdrawing from the National Church of Scotland on Account of Many Gross and Continued Defections."

But the grand chronicler of the Covenanters is John Howie. He prepared for the press and issued no fewer than ten volumes. His greatest work, "The Scots Worthies," makes us intimately acquainted with the life, story and struggles of a race of noble

men, of whom the world was not worthy, and wherever, in these lands or across the seas, the Cameronian makes his home, there the young man and maiden, the child and the patriarch, take pleasure in reading the martyrs' stories as told by Howie of Lochgoin.

There is one characteristic feature of our literature which demands special notice. It is largely controversial; and because this is so, some think we owe the world an apology. But, because our fathers' writings are controversial, we offer no apology and feel we owe none to anyone. Providence has so ordered the lot of our Church that she has been compelled to fight or die. Her wrestlings in the Ecclesiastical arena have not been engaged in to secure the applause of Princes, Potentates, or crowds, or for the sake of selfish aggrandizement, but to advance the glory of her King. The arrows of her mighty men have often, it is true, proved sharp in the heart of her King's enemies. But, surely, no one who clearly understands the mission of the Redeemer to the world thinks our fathers outraged, by their contendings, the spirit of the Prince of Peace, who has unhesitatingly affirmed: "I came to send fire on the earth"; "I came not to send peace but a sword." The Founder of our Holy Religion was continually engaged in controversies. One of the Apostles of the Lamb says of another: "I withstood him to the face." It is a divinely inculcated duty to contend earnestly for the faith; and this duty has been practized by Him who came to fulfil all righteousness. If there is no fight for the faith in a man, and none in a church, both are disappointing Christ's expectations. Some well-meaning Christians seem to have forgotten that He who baptizes with the Holy Ghost baptizes with fire as well. To conclude that because our fathers were constantly engaged in controversy, therefore they were quarrelsome, is to do them great injustice and gross dishonour. No one should dare to say, for example, that Renwick's "counsels shared with men of blood," were of his own choosing. Does not M'Millan's whole life prove that he withdrew from his brethren, not because he

loved peace less, but because he loved truth more? Was not his whole life a glorious contention?

“Soon rested those who fought; but thou
Who minglest in the harder strife
For truths which men receive not now,
Thy warfare only ends with life.”

The man who does not admire our fathers' fights with the sword and the pen—and they were mighty with both—is in his heart a coward.

It should never be forgotten, however, that our controversial literature is largely made up of defences. A pamphlet entitled, “The Presbyterian Covenanter Displayed,” a copy of which may be seen in the Lochgoil Library, called forth a rejoinder from Rev. John Thorburn, minister of Edinburgh and Pentland. His work “*Vindiciæ Magistratus*,” 1773, is a masterly vindication of the Divine right of civil magistracy. To this work is appended a valuable prefatory letter written by John M'Millan, jun., in vindication of his father's ministerial mission. It was Mr. Thorburn who prepared the Doctrinal part of the “Act, Declaration, and Testimony for the Whole of our Covenanted Reformation, 1761.” Rev. John Courtas prepared the Historical part. Three years before Mr. Thorburn's book on magistracy appeared, Rev. John Fairley published a work treating of the same subject.

But not in Scotland alone were the fathers of our Church compelled to defend themselves from the attacks of men from whom, for a good conscience, they felt bound to separate themselves. In Ireland, the rage of their opponents boiled over, at times. The Rev. John Holmes of Glendermott published a series of tracts condemning the principles of the mountain men; and one of his brethren in the ministry, we are informed, made ineffectual application to several magistrates to have two Covenanting ministers arrested. Holmes's pamphlets called forth a rejoinder from the Rev. Wm. James, of Bready (pp. 92, 1772), entitled, “*Homesius Enervatus*,” in which he taught Mr. Holmes, and men of similar mind, to “refrain from these

men and let them alone." James's pamphlet had a most salutary effect; our Churches in Ulster had rest for a season, and flourished through the preaching of the Word. Little was published in Ireland, from the time "Homesius" appeared, till after the constitution of the Synod, except a few pamphlets by the Rev. Wm. Stavely and the Rev. James M'Kinney. These men were distinguished as powerful preachers of a pure gospel. The former was known and honoured over the Province of Ulster; the latter exerted a wide influence in Ireland and in America. He is known in history as the man under whose ministry the celebrated Dr. M'Leod was converted. M'Kinney's "View of the Rights of God and Man" was a valuable antidote for the poisonous literature which, during the time of his ministry, was freely circulated. A great bad man, Voltaire, wielded an almost unexampled influence in the courts of Western Europe. By turns he could reckon among his patronesses and patrons the Queen of Louis XV., George II.'s consort, Queen Caroline, and no less a personage than Frederick the Great. The unprincipled Bolingbroke and the English Deists put into Voltaire's hands weapons for the discomfiture of Christianity, and these he used with heart and soul and strength and mind. Tom Paine's blasphemies were in the hands of every peasant. One million and a half copies of his "Rights of Man" were sold in England alone. It is no wonder we had a Rebellion in Ireland in 1798. But in 1796 the Covenanters of Ireland emitted a "Seasonable and Necessary Information," in which they declared their abhorrence of tumultuous and disorderly meetings, and their disapproval of anything said or done prejudicial to the peace, the safety or property of any individual or society.

In Scotland, towards the close of the eighteenth century, invaluable service was rendered to the Reformation cause by the Rev. Thos. Henderson, of Paisley, who collected a number of important works, and edited them, along with his defence of the Reformers against certain charges as to ignorance regarding the nature of the Kingdom of Christ. His book is styled

"Testimony Bearing Exemplified, 1791." "Truth no Enemy to Peace," was written by Rev. John Reid, of Laurieston. By the members of our Church it was long regarded as a classic. Shortly afterwards Dr. Mason, who joined the Covenanting Church from conviction, appeared in the literary field. He was a popular writer on prophetic subjects. His "Inquiry into the Times to be fulfilled at Antichrist's Fall, etc., 1818," was very widely circulated. His discourses, of which he published a number, have been heartily commended by competent judges.

During the first half of the present century many distinguished sons of the Covenant made their voice heard in works of which any Church might well be proud. Rev. Thos. Halliday published three volumes, characterized by vigour, ease, and chasteness. But every Covenanter honours the Symingtons amongst many. Such works as "The Character and Claims of the Scottish Martyrs"; "The Atonement and Intercession of Christ"; "The Souls under the Altar"; "Messiah the Prince"; "The Blood of Faithful Martyrs Precious in the Sight of Christ"; and "Lectures on the Principles of the Second Reformation," constitute an everlasting monument to the memory of these good and truly great men. Professor A. Symington wrote the "Doctrinal" part of the new "Testimony" of the Scottish Church. The work appeared in 1837. The Historical part was written by Dr. Bates. [The Scotch Testimony was adopted by the Irish Synod in 1841, and subsequently revised to suit the circumstances of the latter Church.] The style of the Historical Testimony is graceful, and Dr. Bates' treatment of the subject exhibits a master's hand. This book, when brought under the notice of the learned lawyers of the Scottish Courts during the Ferguson Bequest Trial, excited their astonishment and compelled their admiration. Dr. Bates was also associated with the Symingtons, Messrs. Neilson, Ferguson, Graham, Goold, and M'Ilwain in preparing a volume, similar in title to Dr. A. Symington's Reformation Lectures. Bates' three discourses, "Come Out and be Separate," and his

"Friendly Hints," evince the power of his pulpit deliverances. The work of John Cunningham, "The Ordinance of Covenanting," may be classed with our choicest literature. Of this work it has been said it "would have made the grey eye of Peden glisten with delight." A great service has been rendered, not only to our own Church, but to all evangelical Churches in these islands, by the labours of Dr. Goold. Important works by Dr. A. A. Hodge, of Princeton, the works of John Owen, and the works of Rev. John M'Laurin have all been edited by Dr. Goold.

Meanwhile, in Ireland little was written. The Church increased in numbers, through the faithful preaching of an evangelical ministry, which was an ever-present testimony against abounding corruption. Unitarianism was rampant in the Synod of Ulster. Dr. Bruce, of Belfast, published a volume of sermons, which called forth a reply from Rev. John Paul, of Loughmourne. His acute and able work, "A Refutation of Arianism," placed Calvinistic Ulster under a lasting obligation to him. The minister of Dunmurry, Mr. Montgomery, had made, before the Synod of Ulster, a speech in favour of allowing an avowed Arian to discharge the office of clerk to that court. The speech was printed and scattered broadcast. But Mr. Paul again appeared in the field. His reply is an unanswerable defence of creeds and confessions. About the same time, Rev. John Stewart, of Rathfriland, produced some important articles. The Irish Synod appointed him to write a statement of the Church's views regarding the exercise of the elective franchise. This was published posthumously in "The Covenanter" in the year 1836.

In the year 1830, appeared "The Covenanter," the magazine which is now the oldest in our Church. It was at first under the management of a few ministers; but soon Revs. Thos. Houston and James Dick became joint-editors. Old men, till this day, when "The Covenanter" is mentioned, shake their heads and say it is very good; but, when old Dr. Houston and

old Dr. Dick were editors, it was far better. This magazine has had a long and honourable history, and never, at any time, more ably represented the opinion of the Irish Church than it represents it to-day.

But by far the most voluminous of our more recent writers is Rev. Dr. Thos. Houston, of Knockbracken, an exceptionally popular preacher of the Gospel. Crowds waited on his ministrations. His discourses were distinguished by fulness of Gospel truth and extraordinary unction. He was much engaged in controversy; but his writings are pervaded with an evangelical tone and spirit. The "Four Volume Edition of his Works" reveals to us the man as industrious, painstaking, and laborious. He declared the Gospel fully; handled it skilfully; and applied it faithfully. To the very last he wielded the pen of a ready writer. His intimate friend and associate, Dr. Dick, published little except a "Synodical Pastoral Address, 1831," and "A Declaration of the Principles of the Reformed Presbyterian Synod of Ireland on the subject of Civil Government."

In the year 1831, soon after steps had been taken by the Synod in the direction of renewing the Covenants, a controversy arose, in reference to the power of the civil magistrate, "*circa sacra*." Much was written by the contending brethren. As a result of the controversy, five ministers withdrew from the Synod. Rev. Wm. Toland, of Kilraughts, was appointed to prepare "The Judgment of Synod" in the case. The well-weighed deliverance he presented to the court proves him worthy of the important trust committed to him.

If we may legitimately draw conclusions from the nature of our literature, there appears, after the unhappy schism, a growing desire to extend the knowledge of our position and testimony. A number of catechisms were prepared, which were designed to give the youth of the Church a sound knowledge of her distinguishing tenets. Rev. Samuel Simms, of Loughbrickland, published "The Covenanters' Catechism, 1852." In

1855, Rev. Thos. Martin, of Strathmiglo, published "The Prize Catechism on the Principles and Position of the R. P. Church in Scotland"; and Rev. Samuel Simms published in 1858 his "Prize (2nd Prize) Catechism on the Principles and Position of the R. P. Church." The publication of the latter work excited the rage of an individual, who, in a little work which he published, bearing the title, "A Review of Modern Covenantism," gives himself the name of Anesis. To this ill-natured attack upon Covenanters, Rev. Robert Nevin, of Londonderry, replied in a pamphlet, entitled "Anesiomastix." Since the publication of this reply, "Anesis" has been so well satisfied with the account "Modern Covenantism" has been able to give of itself, that he has not felt under any pressing necessity to "Review" it again. Dr. Nevin for many years edited "The Covenanter." He enriched our literature by numerous contributions. He prepared a "Review of the Discussions in the R. P. Synod at Glasgow, May, 1862," and published a large pamphlet dealing with "Instrumental Music in Christian Worship." He also wrote two scholarly volumes, "Studies in Prophecy" and "Misunderstood Scriptures," and some smaller works not so widely known.

In the fifties, many important pamphlets, in addition to the works already referred to, were put in circulation. Amongst these may be mentioned "Tekel," by the Rev. James Kennedy, of Limavady. A review (friendly) of this was published by Rev. J. A. Chancellor. Rev. John Robinson, of Gortalee, wrote quite a number of booklets of a devotional and practical nature. His "College Recreations," "The Fellowship Meeting," "Scripture Gems," and "Proseuchæ," are perhaps the best known of his writings. Rev. James Smyth, of Portglenone, prepared "A Pastoral Address on Covenanting," etc. Somewhat later, Rev. Dr. Chancellor defended himself against the attacks of some of his neighbours in "Lay Preaching and Hymn Singing," and also published, from time to time, a number of sermons, a lecture on "Mohammed and Christ," and several minor pieces.

Meanwhile, in Scotland, our Church saw dark days. The Disruption, in '63, left very few to witness to an undivided and undiminished Covenanting Testimony. But Rev. Wm. Anderson, of Loanhead, together with two ministers and four elders, protested against the decision of a majority of the Synod, and claimed to be constitutionally the Synod of the R. P. Church of Scotland. They hoisted their true blue flag to the masthead, when they gave the first number of the "Reformed Presbyterian Witness" to the world. Their action needs no vindication. History is their unanswerable apologist. Mr. Anderson published the "Claims of the Divine Government," "The Voice of Renwick," and a number of sermons. The Rev. R. Thomson Martin, of Wishaw, besides editing "Henderson's Sermons," discussed ably the question "Which is the Reformed Presbyterian Church?" The Rev. R. Wallace, sometime editor of "The Witness," published a number of sermons of some historical matter. "The Morning Watch," a magazine for children, is edited by Rev. J. P. Struthers, M.A.

Our missionaries in Canada, Revs. Wm. Sommerville, M.A., Stavely, and Lawson have all made contributions to our literature. Mr. Sommerville has written very ably on the subject of "Baptismal Immersion." Rev. A. M. Moore, M.A., of Geelong, has made his voice heard on the subject of unhal- lowed amusements, and the place of the Word of God in the nation's schools. Dr. Martin, of Antioch, has recently put his views on "Evangelization" in print. His work, as a mis- sionary, entitles him to speak, and his words should command an attentive hearing.

Our living writers at home are numerous, and of their making of books there seems to be no end. Their works are so well known throughout the Church that it seems un- necessary to refer to them.

We have simply glanced at Reformed Presbyterian litera- ture; but have we not seen sufficient of it to become convinced that our Church has produced many talented theologians, unequalled debaters and controversialists, competent exegetes,

admired historians, unsurpassed preachers of the glorious Gospel, prophets of God, heroes, martyrs, saints, and sages? Verily we, of to-day, know not the honour which is ours, by birthright, of calling ourselves by the name Covenanters.

“O prophets, martyrs, saviours, ye were great,
 All truth being great to you; ye deemed man more
 Than a dull jest, God's *ennui* to amuse;
 The world for you held purport; Life ye wore
 Proudly as kings their solemn robes of state,
 And humbly as the mightiest monarchs use.”

Is it not a thousand pities that the subject matter of Reformed Presbyterian literature has not stronger attractions for men? The world has never heard grander principles than those maintained by the Covenanters—the supreme and ultimate authority of the Divine Word; the universal supremacy of the Lord Jesus Christ; the spiritual independence of the Church; the duty of submission, on the part of nations, to the Lord and His Christ; the duty of entering into covenant with God, and owning covenanted obligations; the duty of fidelity to all Scriptural attainments; and the obligation devolving on men to extend Reformation blessings to others—these and similar principles and duties are the themes on which our writers have spent their strength. And was it not the maintenance of these and similar truths which purchased for these lands their spiritual and civil freedom?

May He, who came “to break the chain from every limb, the bolt from every prison door,” inspire anew the band of covenanted witnesses to proclaim, in the acceptable year of the Lord, “all things whatsoever He has commanded,” as with an ever-deepening trumpet blast!

“And Wales, from Snowdon's mountain wall,
 Shall startle at that thrilling call,
 As if she heard her bards again;
 And Erin's ‘harp on Tara's wall’
 Give out its ancient strain.

.

Scotland, from lake, and tarn, and rill,
And mountain hold and heathery hill,
Shall catch and echo back the note,
As if she heard upon her air
Once more her Cameronian's prayer
And song of freedom float."

REFORMED PRESBYTERIAN LITERATURE (AMERICAN).

By the Rev. J. C. M'FEETERS, Philadelphia.

THE Reformed Presbyterian Church of America, as a literary field, has not been over-productive. Yet there have been gleanings, if not harvests. If libraries have not been created they have been supplemented. If the volumes be few they are of some value, being mostly the discussion of important and neglected truths.

The American Covenanters, from the beginning of their history, have recognized the importance of the press, and have availed themselves of its power in disseminating the royal and redemptive truths of their Lord. Having a precious inheritance bequeathed by their Scottish ancestors, entrusted with the principles that survived the fires of persecution, honoured with a glorious banner to unfurl in the sight of the world—a banner bedewed with the blood of its defenders—and realizing the sacredness of the bonds that bind with perpetual obligation, the Covenanters of America have with some self-sacrifice and courage occupied the grounds won in the Reformation struggles of the Seventeenth century, and have proclaimed with voice and pen the glory of the sovereign Saviour, His authority over all powers and potentates, and the universal obedience due His crown.

Early in the present century—1803—a very powerful contribution to the Covenanted cause came from the pen of Rev. S. B. Wylie, entitled, "The Sons of Oil." The American Church of the Covenanters was then in her cradle, and the unpopularity of her principles seemed to indicate that she

might die of "cholera infantum." Hostile elements within and without threatened her speedy dissolution. American Independence had been gained, and the crown of sovereign citizenship glittered more brilliantly in the eyes of the people than a royal diadem on the head of any British ruler, and to breast the political tide required superhuman strength. Reformation principles were submerged under a sea of wild, patriotic enthusiasm. At this juncture young Samuel B. Wylie, like a champion, leaped forward in defence of the Divine principles of civil government, giving a Scriptural argument which echoed through the land like peals of thunder. This was a most opportune vindication of the position of the Covenanters. The little book acted like a tonic upon the infant, and like a battery of blazing artillery upon her enemies.

Three years afterward, the Reformed Presbytery, feeling the vigour of maturer life, and nerved with power in quality like that which sustained their forefathers, lifted up their ensign, publishing a new edition of their Testimony, with a historical view of the Christian Church, "as a testimony of thankfulness to God for His goodness to His Covenanted people, and of their appreciation of the faithful contendings of the saints." Here they erected their memorial stone, and wrote on it "Ebenezer."

During the conflict of 1812 with Great Britain, Dr. A. M'Leod delivered his famous war sermons, which shortly appeared in a volume having much demand. In these the Scriptural principles of civil government received further illumination by the flashes of his eloquence uniting with the flashes of battle. War is always a calamity, yet with some mitigating effects. On the blackness of this calamity, the preacher painted his sublime conceptions of human and Divine rights in bright colours. The mind of the public was at fever heat and very impressible. You recall the occasion. Some time previous to that date, America, Great Britain's own precious

child, had been a little self-willed, and her mother thought to administer a correction. The correction was not received with grace, and the daughter declared she would keep house for herself. When she had reached her majority and a little more—perhaps in the flush of health, beauty, and pride—she seemed to be a little overbearing again, and the queenly parent undertook again to use the rod. The daughter was too large to be whipped. They are now good friends.

Much of the Covenanter literature is controversial. The defence of the Royal claims of Christ is a trust which Covenanters have accepted as peculiarly committed to them. The sovereignty of Jesus, most practical in all its bearings, they regard as central among all truths, and worthy of proclamation and support at any cost. They have grasped this doctrine with almost a military spirit, being convinced that it has been placed in their custody by a Providential appointment, announced with the voice of a trumpet that waxed louder and louder amidst the fire-laden clouds that hovered over the hills of Scotland for centuries. Around this central truth, and all others springing from it, this Church is entrenched in holy covenant, bound by oath not to abandon the field, but committing the charge from parents to children, to continue the service under the “perpetual obligation,” till the Lord come in His power, subduing all nations and filling the world with His glory.

The spirit of controversy finds an illustration in the work of Dr. J. R. Willson, entitled “Historical Sketch of Opinions on the Atonement.” The introduction says:—“The author has been advised by some whose counsel deserves attention to deal very gently with errorists. Nothing would have better accorded with his feelings, could he have believed that truth would be as effectually promoted by pursuing this course. This he could not believe. The Apostles and Reformers thought and acted differently from this advice. He has also been advised by those on whose opinion he has placed

more reliance, to speak out with boldness and candour. He has done so. Whatever the friends of 'moderation' may think, he hopes he shall never regret what he has done. We should know men as well as doctrines, and, under this conviction, he has not spared to mention names and Churches freely. Those who are advancing require gentleness; those who are departing from the faith merit even severity."

Some American literature of the Covenanters is exegetical and devotional. A fine specimen is found in the volume which has recently come from the pen of Dr. James Kennedy. This book is entitled "Christ in the Song." The quality and substance are suggestively presented in one sentence: "The Song in its figurative language and descriptions may be compared to an ornamental lamp or beautiful transparency; but as the beauties of these are not seen till the light is put in, so it is Christ in the Song that gives it its glory and beauty."

Periodicals began in the early years of the Church, and have ever since been flowing in branching streams. The "American Expositor" (Dr. A. M'Leod, editor) may be taken as a representative of the monthlies. It was authorized by the Synod of 1831. The controversy which split the Church into halves was then growing fierce. Many were weary of political dissent and separation. They strove to lift the Church from her solid foundation and plunge her members into the seething politics of a Godless government. The magazine was born for adversity. The spirit and purpose were revealed in the opening sentences: "We are set for the defence of the Gospel. New exertions in every good cause shall be encouraged. But while assiduously cultivating that charity that rejoiceth not in iniquity but rejoiceth in the truth, we shall keep our eye toward the Sun of Righteousness, discarding new light, doctrines, usages, and ordinances of religious worship not committed to the saints by the Word of God." After this "The Reformed Presbyterian" appeared; then "The Covanter," and in time these were combined.

All have now disappeared. "The Herald of Mission News" is at present our only monthly.

The Civil War of 1861-5 marked a new epoch in the Covenanter literature of America. Slavery then existed; it was rooted in the national Constitution. Covenanters were uncompromising abolitionists. They gave emphatic testimony against the wrong, and them who practized it, and the Government that sustained it. They could take no part in a Government so guilty. But when slavery was abolished, when the chains of the slaves were melted in the furnace of judgment, and moulded into cannon, shot, and canister for their spoilers, some Covenanters found no longer any barrier in the way of their political aspirations. They shut their eyes to the infidelity of the Government that denied Christ's authority over the nations, and the supremacy of His law in civil affairs. The crisis aroused the Church. Her latent powers were called into action. The faithful grew zealous for Reformation principles. They determined to apply those principles to political life, till the nation should give Constitutional proof of loyalty to King Jesus. In this season of travail the Church gave birth to "The Christian Statesman." It was the first weekly journal of power and permanence among the Covenanters. It received strong support, grew rapidly in influence, became recognized as a fearless champion and a judicious counsellor in the work of reform, under the editorial care of Drs. D. McAllister and T. P. Stevenson. The tone and mission of this weekly could not be misunderstood in the light of its first pages. We quote a few sentences from the pen of Dr. J. R. W. Sloane, showing the confidence and courage with which it entered upon its mission:—"The demon of infidelity has entered into our statesmen, if, indeed, we have any worthy of the name, and must be exorcised. This miserable, shallow philosophy of government, which would make it a mere human contrivance with no higher aim than the protection of person and property, has had its day and wrought sufficient mischief. It must be met with deeper

philosophy and confronted by arguments more convincing than any in its magazine, and this nascent and yet plastic nation moulded after a higher ideal of national character and life than any that the world has yet known."

"The Christian Nation," another weekly, appeared on the Covenanter's horizon in the year 1884, commending itself to the people both by fidelity and merit, under the guidance of Mr. John W. Pritchard, editor, until it received the endorsement of Synod. And it never had a palmier day than now. Its integrity was severely tried in the conflict of 1891, yet it was found to be morally immovable, editorially honourable, and with courage sufficient. Its loyalty to Jesus and the Covenant became manifest in the first issue, in which the following words are found:—"Supremacy over the Church is Christ's right, yet not His right in full; it is His glory, yet not His glory complete; a crown for His brow, yet not His only crown; His regal title covers all creation. His right hand sways a sceptre over the nation as truly as over the Church, and the splendours of His Royalty should shine through civil government as they shine through ecclesiastical government.

"The Christian Reformer" is another weekly of recent origin finding a pleasant reception in our homes, bringing choice reading and fresh news.

Christ's Royal greatness is the central truth of all truths in the eyes of the genuine Covenanter. It is the luminary that fills space with light, and holds each orb in its circular path. Around the throne of the risen Lord the universe moves; every creature is subject and subservient. They who make this doctrine their view-point will behold sublimest harmony through the vast domain of God, notwithstanding the local swirls that prevail on our planet; will have such a view of the moral kingdom as Sir Isaac Newton had of the natural, differing only in its matchless sublimity.

The Covenanters take their position here. They view all things in relation to King Jesus, as anointed by the Father

and invested with supreme authority. Whatsoever recognizes this Throne and honours this King is right; whatsoever fails to do this is wrong, immoral, injurious to man and offensive to God, and must be restored to right relation or destroyed. According to this standpoint of right, Covenanters give their testimony. "Expediency" is a word not found in their vocabulary.

This position has given colour and character to the writings of the Covenanters. Literature springing from such a source must necessarily possess certain qualities. What are some of these qualities?

1. A spirit of confidence. Taking their stand beside the Eternal Throne, having a view of its stability and omnipotence, apprehending the plan of the Infinite mind, and feeling the power of the invisible world, how can they doubt for a moment the success of Christ's kingdom or hesitate in declaring all the truth concerning it? All opposing elements must eventually be like chaff in the wind or snow-flakes on the sea. Their positiveness is sometimes abrupt as the mountain that thrusts its massive cliffs upon the ocean with earnestness that can offer no apology.

2. An inspiration to publish the Royal claims of Jesus with strong emphasis. With the glory of the King breaking like sunlight upon their faces, while they gaze upon His merits as the crucified and risen Redeemer, feeling the power of His presence and the awe of His dreadful majesty, inspired by the heroic examples of their ancestors, and urged by the voice that comes from martyr-graves to be true to His claims, how can they do otherwise than give free utterance to His regal rights and superlative glory?

3. A willingness to testify against all disloyalty to King Jesus. Imbued with the principle of His rightful sovereignty, having experience of the beneficence of His reign, assured that all resistance is both wicked and suicidal, they must be jealous for His Throne and exclaim against treason wherever found in His realms. Whether found in Church or

State, the authority that bows not to this King in humble obedience dares God and works out its own ruin.

4. Readiness to advocate all truth even in its most unpopular application. Their Covenant binds to accept the Bible with all its doctrines. Many Gospel truths are sweet to all Christians; multitudes sustain such as are pleasant at sight and involve no sacrifice; great armies rally where there is no danger. Therefore Covenanters, while they intentionally abandon none, have felt constrained by the love of Christ to concentrate their strength upon such truths as are imperilled in the issues of their times.

5. Cheerfulness in service and sacrifice for the Lord. No pessimist may march in the Covenanter ranks. No happier people ever lived than the Covenanters of Scotland in their most dreadful days. The mountain fastnesses rang with their melodies; their hearts melted with thankfulness; in banishment, in prison, and on the scaffold their joy often arose to the point of ecstasy; their dying testimony is full of the transports of praise. No room for gloom in the Covenanter's heart. Their vision of the future is clear; they know that though the years to come may be dark, though the nations be perplexed and great distress prevail, order will yet return and the world will again appear in beauty and fruitfulness as in her pristine glory. The Covenanted Church sings not the song of the dying swan but the song of the lark that arises high above all shadows of night, to see the sun coming forth in majesty above the horizon, while it is not yet day on the plains below.

The literature of such a band of Christians must of necessity be imbued with their own spirit and coloured with their character. Therefore it mingles the controversial with the pastoral, the doctrinal with the practical, the fire of the law with the dew of the Gospel. Their meadows where the flocks feed and the impregnable fortresses where contested truths are defended are separated by no line fence. Their writers have opened up the rich fields of doctrine for the

nourishing of souls, and likewise have shown the world that the days of polemics are not all past; neither will they be ended till every moral issue is settled in harmony with the Throne of King Jesus.

Perhaps this will account for the internal controversies among Covenanters which at times arise and occasionally become almost internecine. Sensitive to the least appearance of error, and jealous of the diamond truths that sparkle in the crown of their Lord, they are doubly sensitive when error makes its appearance in this Church, and doubly jealous when truth is wounded in the house of oath-bound friends.

The Testimony of the Covenanters, which they strive to publish by voice and press, is the same in spirit and power which our honoured progenitors upheld at the cost of their lives on the high places of Scotland. Often has it drawn the fire of the foe. On Pentland Hills, at Drumclog, at Bothwell Bridge, at Rutherglen, at Sanquhar, at Lanark, and many other historical places, it braved the rage of kingdoms. Nor is the conflict yet over. A season of peace has been granted. The four angels are holding the four winds that they hurt not the garden of the Lord. But the great battle for Christ's claims is yet to be fought. The same testimony is yet to be sustained, while the ungodly forces of earth and all hell converge their armies and direct their artillery upon it. The Day of the Lord, His Great Day, is clearly marked on the calendar of the future. Indications point to its nearness. Covenanters have no time for leisure, hesitancy, or debate. It is high time to gird on the harness. Let him that hath a sword grasp it. Let all stand in readiness for the shaking of the Heavens and the earth. Our testimony will doubtless carry us into conflict and carnage beyond our wildest conjectures.

Marshal Saxe relates how fear and courage struggled in his soul on the battlefield. As the cannon opened fire he trembled. Looking at his quaking body, he said: "Aha! tremblest thou? Thou wouldest tremble much more if thou

knewest whither I mean to carry thee this day." And he carried it into the thickest of the fight, where officers and comrades lay in swaths of dead. Covenanters may tremble as signal temptations spring upon them; yet let them show the dauntless spirit that will laugh their own weakness to scorn, in view of what shall be endured ere they finish their testimony, and of the omnific grace that will carry them into conflict where the battle rages in its wildest fierceness.

The literature of the Covenanters of America has been published in almost every form, appearing as quarterlies, monthlies, and weeklies, leaflets, tracts, and pamphlets, and volumes small and great. The later writings are of milder spirit, less controversial, more devotional. Does this indicate a decay of athletic strength in the maintenance of principle and in opposing error? Does it betray a lack of spiritual sensitiveness and a willingness to dwell at ease in Zion, even while her walls are not yet built nor her palaces completed? Gladly would we account for it, if facts sustained the conclusion, by a more copious inflowing of the Holy Spirit, melting away our asperities, sweetening Church life, and enriching personal character.

The books treating on various subjects may be classified as follows:—

"Civil Government and its Relations to the Throne of Jesus,"	6 vols.
"Devotional and Doctrinal," - - - - -	7 vols.
"The Distinctive Principles of the Reformed Presbyterian Church," - - - - -	6 vols.
"Defence of the True Psalmody," - - - - -	4 vols.
"Exposition of Portions of Scripture," - - - - -	2 vols.
"Biography," - - - - -	2 vols.
"Controversies on Open Communion," "Instrumental Music," "The Diaconate," "The Atonement," "Baptism," "The Sabbath," each - - - - -	1 vol.
"Systematic Theology," "History and Poetry," each - - -	1 vol.

During the first quarter of the century six volumes were issued; second quarter, six; third quarter, ten; and in twenty years of the fourth quarter, fifteen.

We submit a list of the volumes and authors, which may be found complete; in all 40 volumes and 26 authors:—

"Sons of Oil,"	- - - -	Rev. S. B. Wylie,	- 81	1803
"The Reformed Presbyterian Testimony,"	- - - -	Presbytery,	- - 252	1807
"Principal Prophecies of the Revelation,"	- - - -	Dr. A. M'Leod,	- 480	1814
"Sermons on the War of 1814,"	- - - -	Dr. A. M'Leod,	- 235	1815
"Sketches and Opinions on the Atonement,"	- - - -	Dr. J. M. Willson,	- 351	1817
"Reply to Mason on Open Communion,"	- - - -	Dr. James Christie,	- 212	1821
"Inspiration of The Word,"	- - - -	Dr. A. M'Leod,	- 528	1827
"Submission to the Powers that be,"	- - - -	Dr. W. L. Roberts,	- 140	1828
"The Christian Church,"	- - - -	Dr. A. M'Leod,	- 144	1831
"The Deacon,"	- - - -	Dr. J. M. Willson,	- 76	1841
"Distinctive Principles of the R. P. Church,"	- - - -	Dr. David Scott,	- 324	1841
"Bible Magistracy,"	- - - -	Dr. J. M. Willson,	- 122	1842
"Reply to Morton on Psalmody,"	- - - -	Dr. R. G. Dodds,	- 140	1851
"The Psalms,"	- - - -	Dr. G. M'Master,	- 223	1852
"The Reformed Presbyterian Catechism,"	- - - -	Dr. W. L. Robert,	- 188	1853
"Civil Government,"	- - - -	Dr. J. M. Willson,	- 162	1853
"The Exclusive Claims of the Psalms,"	- - - -	Dr. Wm. Sommerville,	189	1850
"Memoirs of Dr. A. M'Leod,"	- - - -	Dr. S. B. Wylie,	- 535	1855
"The True Psalmody, compilation,"	- - - -	Dr. J. M. Willson,	- 280	1855
"True Godliness,"	- - - -	Dr. A. M'Leod,	- 280	1860
"Nature and Administration of Baptism,"	- - - -	Dr. Wm. Sommerville,	319	1866
"Instrumental Music in Public Worship,"	- - - -	Dr. R. Johnstone,	- 80	1870
"Memorial Volume of Covenant Renovation,"	- - - -	By the Synod,	- 236	1872
"Wayside Flowers" (Poetry),	- - - -	Miss Sallie Carson,	- 163	1880
"Prelections on Theology,"	- - - -	Dr. T. Sproull,	- 455	1882
"Atonement and Law,"	- - - -	Rev. J. M. Armour,	- 240	1885
"Divine Method of Life,"	- - - -	Rev. J. M. Armour,	- 244	1887
"Life and Work of J. R. W. Sloane,"	- - - -	By His Son,	- 440	1888
"History of the R. P. Church of America,"	- - - -	Rev. W. M. Glasgow,	788	1883

"Revised Version of the Psalms,"	- Synod's Committee,	- —	1888
"Manual of Civil Government,"	- Dr. D. McAllister,	- 313	1890
"Christ in the Song,"	- - - Dr. James Kennedy,	- 352	1890
"Reformation Principles,"	- - - Rev. J. M. Foster,	- 448	1890
"Mercy—Its Place in Divine Gov-			
ernment,"	- - - Rev. J. M. Armour,	- 244	1891
"The Witnessing Church,"	- - - Rev. J. M. Foster,	- 233	1891
"The 'Liberal' Trial of 1891,"	- Stenographic Report,	543	1892
"The Covenanters in America,"	- Rev. J. C. McFeeters,	234	1892
"White Robes,"	- - - Rev. D. McFall,	- 250	1892
"The Sabbath,"	- - - {Rev. S. J. Crowe,	- } 153	1895
		{Rev. J. H. Leiper,	- }
"Christian Citizenship,"	- - - {Rev. J. C. McFeeters,	- } 95	1895
		{Prof. J. R. Dill,	- }

Professor Willson, D.D., Allegheny: Attention to the literature of the Church is of great importance. Before leaving home, I looked over all the books I had relating to the troubles in Scotland during the persecuting period, that I might bring some books for reading on the voyage across the seas, and I selected the "Cloud of Witnesses." This I preferred for this reason—that it was far more important to hear what men said than to read stories about them, or what others have said of their principles and sufferings. Whilst admitting the excellency of the later literature of imagination and history united, I advise parents to put on their shelves in their homes such books as "The Scots Worthies," the "Cloud of Witnesses," "Homes, Haunts, and Battlefields of the Covenanters." Better have poorer clothes and valuable books than fine clothes and little or no valuable literature.

Rev. Dr. McAllister, Pittsburgh: The arduous labours required in the preparation of the papers read can be, in some measure, estimated by those who have endeavoured to make themselves acquainted with the whole range of literature of the Covenanters. In personal investigations of this kind many years ago, these papers would have proved to myself most valuable aids; and in days to come such an admirable presentation as we have had of the literature of the Scotch

and Irish Churches will be prized, not only in Great Britain, but also in America. The limits of these papers, as a matter of course, forbade an exhaustive treatment of the subject. It may be suggested, however, in view of the practical service to be rendered to posterity by the publication of these papers, that the most important gaps should be filled. For example, the view of American Covenanter periodical literature must be quite incomplete that does not find a place for honoured mention of "The Evangelical Witness" and "The Albany Quarterly," to say nothing of the first effort to establish a weekly newspaper under the name of "The Christian Statesman," nearly half-a-century before the present journal of that name was inaugurated. It is to be hoped that these and some other omissions may be filled up before the Memorial Volume of this Convention goes to press.

Rev. John Lynd, Belfast: The papers to which we have listened are most interesting, and will be serviceable as guides to those who wish to study any part of the Church's literature. It appears that a large part of this has been of a controversial kind. But the non-controversial has not been wanting, and some of it has been held in highest esteem by brethren in other Churches. The Rev. Wm. Guthrie of Fenwick wrote a little work, entitled "The Christian's Great Interest." Of this work one gentleman in Belfast has collected nineteen different editions, and can tell of several other editions. One who was no mean theologian says of this book that it contains more theology than all the volumes he had himself written. A work of this kind may fairly claim a place in Covenanting literature. "The Christian Statesman," edited for thirty years by two of our brethren from the United States—Drs. Stevenson and McAllister—has not devoted much space to controversy over Distinctive Principles and Practices of the Reformed Presbyterian Church, but it has exercised an incalculable influence in creating and extending Spiritual views regarding the obligations of the nation to the King of kings,

and the conditions of national well-being. Few of Spurgeon's sermons deal with the peculiar doctrines of the Baptist Church, but any sketch of Baptist Literature would be wanting which did not give them a place. They, the non-controversial works generally, have a value for multitudes who are but little interested in this or that particular controversy.

PSALM CXLV.

(The second version was by John Craig, colleague of Knox.)

I'LL thee extol, my God, O King;
I'll bless Thy name always.
Thee will I bless each day, and will
Thy name for ever praise.

Great is the Lord, much to be prais'd,
His greatness search exceeds.
Race unto race shall praise Thy works
And show Thy mighty deeds.

I of Thy glorious majesty
The honour will record;
I'll speak of all Thy mighty works,
Which wondrous are, O Lord.

Rev. Dr. Stevenson, Philadelphia, pronounced the Benediction.

Convention resumed at 3 o'clock.

Mr. William Reid, Newtownards, presided.

PSALM XVI.

(The last Scripture read by M'Kail, the Martyr.)

GOD is of mine inheritance
And cup the portion;
The lot that fallen is to me
Thou dost maintain alone.

Unto me happily the lines
In pleasant places fell;
Yea, the inheritance I got
In beauty doth excel.

I bless the Lord because He doth
By counsel me conduct;
And in the seasons of the night
My reins do me instruct.

Before me still the Lord I set
Sith it is so that He
Doth ever stand at my right hand,
I shall not moved be.

Because of this my heart is glad,
And joy shall be express
Ev'n by my glory; and my flesh
In confidence shall rest.

Thou wilt me shew the path of life,
Of joys there is full store
Before thy face; at Thy right hand
Are pleasures evermore.

Rev. G. A. Edgar, Olathe, Kansas, led in prayer.

The Chairman said: This is an age of Conventions. It is fitting that the Covenanting Church should have her Convention too. It is the first of the kind ever held, unique in its way, but I hope not the last. But if we are to have similar Conventions in the future, we must make it practical. This is a utilitarian age, and looks at everything in a practical

light. We are now appealing to the world to look at and examine our principles, and the world will judge us and them in its own way—not by our profession, but by the way we put these principles into practice. How can we turn this Convention to a practical account? By making our visible unity more real; by turning it into organic union. The Church should be one in every land, and the Covenanting Church in every land should be one. And our Conventions held, say, every five years, might become General Assemblies or Ecumenical Councils, for the consideration of all questions of fundamental importance; no fundamental principle to be changed by any one section without the consent of the whole. The testimony and terms of Communion should be made to suit the Church in every land—universal, like the Bible. This would give us clearer ideas of the unity of the Church, and make us aim more at universality.

Rev. Dr. McAllister, on behalf of the Committee on “Resolutions setting forth the Application of the Distinctive Principles of the Reformed Presbyterian Church to the great Questions of the Times,” submitted resolutions which, after consideration, were re-committed. The Committee were requested to make certain amendments and additions, have them printed and distributed to the members of the Convention, and submit them on the afternoon of Thursday.

THE RELATION BETWEEN THE DISTINCTIVE PRINCIPLES OF THE REFORMED PRESBYTERIAN CHURCH AND PERSONAL RELIGION.

By the Rev. JOHN LYND, Belfast.

It is not necessary here to state the Distinctive Principles of the Reformed Presbyterian Church, or to prove that they are Scriptural. These things have been done in papers already presented before this Convention. It will be sufficient in this

paper to state broadly that these distinctive principles have to do with the relations of the visible Church and of nations to Jesus Christ, the Mediator between God and men, and with a testimony for the fulfilment and against the non-fulfilment of the obligations arising out of these relations.

Personal religion has to do with the relation and attitude of the individual to God through Jesus Christ. There are in it the elements of faith and love, and consecration, and obedience toward God; and justice, and love and service toward men. In considering the relation between these, let us note:—

I. That personal religion is necessary in order to bearing a public testimony for Christ Jesus the Lord as Head of the Church and Governor among the nations. It was a service that, ere His Ascension, the Lord laid upon His disciples that they should bear witness of Him—a service in which they were joined with the Comforter. “He shall testify of Me; and ye also shall bear witness.” Witnessing for Christ in any of His offices, or any of His claims, is a co-operating with the Holy Ghost, who glorifies the Son. And such co-operation is possible only to those in whom the Spirit dwells. It is a service to Christ, and can be rightly rendered only by those who are His servants indeed. Others may be used. Wicked men, and their selfish and wicked plans and doings have been used of God to work out His will. But He who would not accept the testimony of evil spirits, neither needs nor desires the testimony of evil men. “To the wicked God saith: What hast thou to do to declare my statutes?” He who serves before the Lord must himself be “Holiness to the Lord.”

Owing to the deceitfulness and desperate wickedness of the human heart, there is a strong and a constant tendency to make religion a matter of externals. And because of this tendency we need to watch and pray lest we make a public testimony a substitute for personal godliness, a sedative to conscience, a palliation for injustice to men. It is an easier thing, it requires less keenness of spiritual discernment, and it is a more flattering thing to see and to denounce a nation's

sins than it is to know the depths of Satan in our own souls, and to cultivate with all watchfulness and prayer love to God and men. But a public testimony, in order to be with demonstration of the Spirit and power must have behind it in the life the Spirit of God and the power He imparts. Of all who were called to be prophets or teachers in Israel, whether to instruct or warn or rebuke the Church, there was not one who, whatever his failings or sins, was not at heart a fearer of God. The men whom our Lord called to be witnesses to Him were men who had been with Him in His tribulation, and each of them, if questioned, might have said, as did one of them, "Thou knowest that I love Thee."

The men who were prominent in the Covenanting struggle in Scotland were men of deep personal piety. Samuel Rutherford is perhaps better known to-day as a man whose love for Christ was a veritable passion than as one of the ablest defenders of the Church's liberties and the citizens' rights. Donald Cargill was the author of the Queensferry Paper. It was he who at Torwood pronounced sentence of excommunication against the King and the Dukes of York, Monmouth, and others associated with them, for their contempt of God and persecution of His saints. And this is part of his dying testimony:—"I have followed holiness; I have taught truth; and I have been most in the main things; not that I thought the thing concerning our times little, but that I thought none could do anything to purpose in God's great and public matters till they were right in their own conditions. And," he proceeds to say, "O that all had taken this method, for then there had been fewer apostasies." That they were "right in their own conditions" was the secret of the power of Rutherford and Cargill and Cameron and Renwick. And reading the sermons of the ministers who, at the peril of their lives, declared God's message to the people in the fields, one cannot but be struck with the personal, heart-searching nature of their preaching, and how anxious they were that those who heard the word at their lips should first of all and above all "be

right in their own conditions." And the humble men and women who, through sore peril and bitter persecution and often death itself, bore their testimony for Christ, His Crown and Covenant, were fearers of God, lovers of His Word, and followers of peace and righteousness. This their history impresses upon us, that personal religion is a pre-requisite to bearing a public testimony for Christ the King. It has ever been the men of faith, of personal devotion and obedience to God, who have subdued kingdoms, and wrought righteousness, and obtained promises.

II. Personal religion tends to grow out into a public testimony for Christ the King and Lord of all.

It may be checked and hindered in its growth by imperfect knowledge or by false theories, and it may not rise to such a testimony as that borne in the distinctive principles of our Church; but when fed upon the truth given in the Scriptures and nurtured by the Spirit of God who uses the truth, its natural tendency is to expand into a testimony for the Lord the Redeemer, and to seek that all homage and honour due should be rendered to Him. Personal religion, in its inception, may be the cry of the sin-burdened soul—"What must I do to be saved?" But from that it passes on to ask—"What shall I render to the Lord for all His gifts to me?" Personal religion has in it knowledge of God and of His Son Jesus Christ, and that knowledge grows; it has in it grateful love; it has in it consecration; it has in it the mind of Christ, which seeks to serve and honour the Father in heaven in all things. It needs but direction; yea, it might be said that it requires only the removal of obstacles that it may become a testimony for Christ as the Head of the Church and the Prince of the Kings of the earth. It is the Spirit of God that, by revealing Jesus Christ, regenerates the soul. But the Spirit ceases not His teaching and leading in the day of regeneration: He but begins them. And He glorifies Christ, giving new and enlarged conceptions of the beauty of His person, the far-reaching purpose of His Cross, the meaning of His Ascension,

the extent and nature of His reign. And we ministers, and all who are put in charge of the Gospel of the grace of God, are called to be workers together with the Holy Spirit, witnesses with Him, exhibitors of the fulness of Christ; and wherein we fail in this, and present but one aspect of our Lord's person and work, we check the work of the Holy Spirit, and prevent personal religion from attaining its proper growth. All unintentionally, but none the less surely, we create an atmosphere which chills the blade, and hinders it from growing out to the full corn in the ear. And wherein, recognizing that we stand between the Cross and the Throne, we present Christ Crucified and Enthroned, we follow the leading of the Spirit of God. And we may expect that those to whom we bear the Word of Lord shall not be babes in knowledge and in service, but shall come to the stature of perfect men in Christ Jesus.

"Bless the Lord, O my soul," says the believer, "who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies." But the grateful contemplation of personal blessings bestowed by God's hand lifts us into a higher region, till the thankful spirit is rejoicing that God's kingdom ruleth over all, and is calling on all the hosts of the Lord, and all His ministers, and all His works in all places of His dominions to bless the Lord. Personal religion, under the leading of the Divine Spirit, is so expansive. The 22d Psalm, whatever may have been its primary reference, depicts, by the spirit of prophecy, the Crucifixion. And there we see the mind, that under the teaching of the Holy Spirit contemplates that event, weighted with its awful tragedy, exalted by its glorious issues, led on to think of all the ends of the earth remembering and turning to the Lord, and all kindreds of the nations worshipped before Him, and moved to testify that the kingdom is the Lord's, and He is the Governor among the nations. Personal religion expands into public testimony for God's authority over all and His claims upon all. Samuel Rutherford says: "I should be happy if I

had an errand to the world but for some few years to spread proclamations and outcries and love-letters of the highness—the highness for evermore, the glory—the glory for evermore of the Ransomer whose clothes are wet and dyed in blood.” And when a poor earthly king sought to snatch the crown from the brow which had bled beneath the thorns, and the sceptre from the hand which had been nailed to the tree, what could such a man as Samuel Rutherford do but testify by voice and pen, at home and in exile—if need be, by death—for the kingly authority and rights of the Ransomer and against the usurpation? And where there is in any degree the spirit of Rutherford, is it not natural that it should at once maintain the honour of the Ransomer, and against all and every dishonour done Him protest in word and deed?

Personal religion is related to the Distinctive Principles of the Reformed Presbyterian Church as foundation to building, as the green blade to the full corn in the ear. It becomes us to see both that the foundation be well and securely laid, and that the building cease not with the foundation; both that the seed of the Word be sown, and that it be nurtured till it grow to the full corn. And it becomes us to recognize gratefully and joyfully the labours of all who seek through the Word, and in faith on the Holy Spirit, to turn men from sin to holiness. These are not our opponents but our friends and fellow-labourers, even though they catch not sight of the perfect structure in God’s plan. Whatsoever makes for personal godliness makes also for the honour of the King.

III. The maintenance of the Distinctive Principles of the Reformed Presbyterian Church makes for the increase of personal religion.

The personal knowledge and faith and devotion which are requisite to a consistent testimony for Christ as Head of the Church and Ruler over the nations gain new strength from that testimony intelligently and faithfully borne. There is a circle here, but it is not a vicious one. “Out of His fulness do we receive, and grace for grace.” In the Church’s public testi-

mony we are called to look upon the Lion of the royal tribe of Judah, and, behold! before our vision more distinctly than ever stands a Lamb as it had been slain. And as we see Him open the book and loose the seals, we are moved to join in the song: "Thou art worthy to take the book and to open the seals thereof, for Thou wast slain and hast redeemed us to God by Thy blood." Can we see the grace and the glory of the Ransomer in any of His offices unless we see His grace and glory in each of them? The exaltation sheds light upon the Cross. Who that has held the truth of Christ's Headship of the Church and over the nations has ever minimized the Atonement? All such have seen in the death of Jesus Christ God's appointed propitiation for sin. And that view of His death works ever, under the Divine Spirit, godly sorrow for sin, and inspires with faith and love, and moves to consecration and new obedience. And the clearer the view of the honour to which, because of the suffering of death, He is exalted, the deeper the penitence, the stronger the faith and holy affection, and the fuller the consecration. If nothing more were accomplished by our testimony than keeping a complete view of the glorious person and work of Jesus Christ the Lord before the Church, and so of building men up in holiness and comfort through faith unto salvation, that testimony were not borne in vain.

And many who do not join in a public testimony for the honour of the King have fuller Christian knowledge, and stronger adherence to truth, and render better service to God and men, because for two centuries and a half there has been a Church that, through good report and bad, has witnessed for the homage due to Him to whom every knee should bow. It is impossible to analyze and tabulate the influences which have contributed to the building-up of strong Christian characters; but it is quite possible, in multitudes of cases, to trace among them the influence of the words, the lives, and the deaths of those who with steadfast hands have upheld the banner for Christ's Crown and Covenant.

There is no effectual trammelling-up of consequences. "The Word of God is living and active." And though our witness is set at nought or opposed by many, the Churches about us, and the nations that speak our tongue, are nearer—far nearer—the Divine ideal to-day, even in their non-acceptance—in their rejection, if you will—of this testimony than they would or could have been had it never been borne. And that such is the case makes insensibly, perhaps, but still most powerfully for personal religion.

A great ideal is a precious possession. It blesses those who cherish it; and it works, under God, to its own realization.

"The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that he heard it once: we shall hear it by-and-by."

Our forefathers had a great ideal. It was not a dream of human ambition. It was a thought from God and for God. It is good for us, far beyond our knowing, to cherish it. "The vision is yet for the appointed time, and it hasteth toward the end, and shall not lie; though it tarry, wait for it."

FAMILY RELIGION AND THE SOCIAL PRAYER-MEETING IN THE LIFE OF THE CHURCH.

By the Rev. Prof. R. J. GEORGE, D.D., Allegheny.

THE family is divine in its origin. Marriage is not an institution of men, it is an ordinance of God. God laid the foundation for family religion by creating the family a moral person, a subject of moral law, capable of leading a religious life, and of entering into covenant relations with Himself.

To this moral person God has given institutions of worship peculiar to itself. "The voice of rejoicing and Salvation is in the tabernacles of the righteous, the right hand of the Lord doeth valiantly." (Ps. cxviii. 15). God's pleasure "in the

dwelling of Jacob" is only second to His supreme delight in "the gates of Zion." It is to the perpetual honour of the Covenanter Church that in the very beginning of her history she recognized, with remarkable clearness, the moral personality of both the family and the State.

The family is founded in nature. It shared the ruin of the Fall. The family is also included in the plan of redemption. It is embraced in the bosom of the Church. To this purpose speaks the Psalmist: "Thy wife shall be as a fruitful vine by the sides of thy house; thy children like olive plants round about thy table. Behold thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion, and thou shalt see the good of Jerusalem all the days of thy life; yea, thou shalt see thy children's children and peace upon Israel." (Ps. cxxviii. 3-6).

The children of believing parents are born within the Church, and are therefore entitled to the sacramental seal of baptism. The baptism of infants cannot on any other grounds be defended, on this ground it cannot be assailed. "Else were your children unclean, but now are they holy." (I Cor. vii. 14). "Lo! children are a heritage of the Lord; and the fruit of the womb is his reward." (Ps. cxvii. 3). "And of Zion it shall be said, this man and that man was born in her; and the Highest Himself shall establish her. The Lord shall count when He writeth up the people that this man was born there." (Ps. lxxxvii. 5-6). The Covenanter Church in administering baptism to the children of believing parents imposes upon the parents the most solemn vows as to the maintenance of family religion, and the care of their children in body, mind, and soul. The Covenanter home is thus bound to the Church and to her glorious Head by sacred covenant engagements. But this is not all.

The Covenanter Church exercises a sessional care and supervision over her families as such. We have an old custom called "Pastoral Visitation," which is in a large measure peculiar to ourselves. To this Scriptural custom we owe very

much of our family religion. In 1639, the year immediately following the taking of the National Covenant of Scotland, the General Assembly passed the following decree, viz. : "That there shall be a weekly catechising in some part of every congregation; that the families shall be catechised at home by the heads of the families of which duty the ministers shall take account, assisted by an elder, and that family worship shall be performed in each house morning and evening."

Of the beneficial results of this official oversight there can be no doubt. If intimate acquaintance between the Shepherd and his flock is important, and it is important, then pastoral visitation promotes it. If personal dealing with individual souls for that salvation is essential, and it is essential, pastoral visitation prompts to it and affords the opportunity. If in order to the proper dispensation of the Word, familiarity with the spiritual state of the flock is necessary, and it is necessary, pastoral visitation most certainly tends to secure that result.

The special aim of the enactment of the Assembly was to make the homes of the people the centres of religious culture, which would constitute them the nurseries of the Church. To this end three things were regarded as essential elements in family religion.

(1) Careful instruction in the Scriptures. That familiarity with the Word of God, which has always characterized our people, is largely due to the home-training. The reading of the Bible in course, accompanied with parental or pastoral instruction, and in connection with this, thorough teaching in the system of doctrine, as formulated in the Catechisms, gave to the youth trained in Covenanter homes an intelligent apprehension of revealed truth and an appreciation of its priceless value, which prepared them to lay down their lives for its sake. Let us settle it in our minds once for all that no work of the Sabbath School or Young People's Societies can ever take the place of this home-training, the Word of God.

(2) The careful observance of the Sabbath as a holy day.

It is the work of the Christian home to implant in the heart of childhood, both reverence and love for God's Day, so that children shall "call the Sabbath a delight, and the holy of the Lord honourable." This is the true solution of the Sabbath question. If the Sabbath can have its proper place in the affection of Christ's friends, it will have nothing to fear from the assaults of His foes. The family training which secures to the Book of God and the Day of God their proper place will make the home the House of God and the gate of Heaven.

(3) Morning and evening observance of family worship in all its parts; singing praise, reading Scriptures, and prayer.

"It is for a lamentation and shall be for a lamentation," that there is a tendency in many so-called Christian homes to omit family worship; or to observe it once a day; or to curtail it in some of its parts. The home in which this tendency prevails has ceased to be a genuine Covenanter home. It is a most significant fact that the singing of praise as a part of the family worship is confined almost exclusively to Psalm-singing families. It is also a matter of experience that when people cease to sing in the family worship, congregational singing soon becomes a thing of the past.

Another feature of Covenanter family worship is the reading of the Scriptures in course—the Old Testament, with the New, usually participated in by all the members of the family. The prayer is frequently conducted in the same way. The service is appropriately called "Family Prayers," when it consists of prayer alone. It is "Family Worship" when all the parts of worship are included.

Oh! when I think of the family exalted as a moral person to the rank and dignity of Saints and Angels, taken into covenant with God, entrusted with sacred ordinances of Divine worship peculiar to itself, covered with the wings' shade of the Angel of the Covenant, its members sealed under the sacrament of baptism into the bosom of God's family, surrounded with the atmosphere of the Bible in the daily reading

of the Scriptures, breathing the atmosphere of Heaven in the observance of the solemn holy days, its inner sanctuary a very temple of God, from whose golden altar the incense of a pure worship ascends in the morning and evening sacrifice, I bless God for Covenanter homes; and if I could reach the ears of our youth to-day, I would declare to them my solemn conviction that there is no more exalted privilege given to men on earth, none that affords a more favourable opportunity for attaining unto the life eternal, than to be born and brought up amid the environments and under the heavenly influences of a genuine Covenanter home.

From the consideration of family religion, it is a short and easy step to turn one's thoughts to the social prayer-meeting which is but the larger family gathering of the people of God.

The fellowship-meeting is founded in the nature of man as a social being, and in the nature of religion as a social principle. It is necessary to the exercise of those gifts and graces with which the children of God are endowed, and to the discharge of duties which they owe to one another. Time would fail to tell what God has wrought for His Church through this institution. In the New Testament it is called, "The Church in the House." During the struggle with Pagan persecutions, when faithful Shepherds were cut off, assemblies for social worship were held, from which the worshippers came forth able to endure "as seeing Him who is invisible."

The Waldenses were the people chosen of God to preserve the truth during the dark ages. The secret of their wonderful history is found in the fact that never did they forsake the assembling of themselves together for prayer and Christian fellowship. It is related how one lonely society which met in a secluded valley in the Alps, deeply concerned that deliverance might arise from some quarter, after prayerful consideration, sent out four of their number with instructions to travel north, south, east, and west, to inquire if any Churches could be found untainted by the corruption of Rome;

and after a year they returned with the intelligence that they had found none. Thus they waited "as weary watchers for the morn."

It is said that in Germany, Switzerland, and many other Continental States, those who embraced the truth sought fellowship together, and in many cases the elements of a living Church were collected and arranged before they had a living ministry. When Rome rose in her fury to crush the Reformers, it was the faithfulness of praying societies that made the Protestant cause invincible. It is said that Luther on one occasion addressed a company of dispirited Reformers who were brooding over recent disasters, declaring that he would never despair of Christ's cause, for that lately in passing through a village he had found a number of women and young persons assembled, praying for the work of the Reformation.

There is no more thrilling chapter in the history of the Church than that which records the story of the "Society People." In that dark hour, when their ministers had been driven away from their parishes, and many of the most faithful had won the crown of martyrdom; and in that hour of still deeper darkness, when the less faithful of them were beguiled into an acceptance of the ensnaring indulgences; and, when after the death of that noble servant and martyr of Jesus Christ, James Renwick, under the Revolution Settlement, the remaining ministers made defection, yielding to the allurements of an Erastian State, and the strict Covenanters were left sixteen years without a living ministry, then it was that God's faithful servants organized the societies, refused "to hear the instruction that causeth to err," maintained a faithful testimony for all the attainments of the second reformation, and waited and prayed until God gave them pastors according to His own heart. And those who under the fires of persecution were driven to the New World and scattered in the wilderness as sheep without a shepherd, true to the example and teaching of their fathers, gathered into fellowship meetings, and maintained their position until

the mother Church could provide a ministry. And when they in turn were abandoned by their ministers, who entered the union with the Associate Church, they followed still in the footsteps of the flock that had gone before them, refused to hold communion in the hearing of the Word with those who had abandoned their sworn obligations, and clung to one another and to Christ in the Societies. To God's blessing on this ordinance our Church owes its very existence in both the Old World and the New.

"In the year of Cameron's martyrdom," says the historian, "the societies framed their general correspondence and formed a simple but effective organization for mutual fellowship and edification for preserving their precious Gospel liberties, and for taking advantage of any event in public affairs for re-establishing the covenanted order in Church and State which had violently been taken away by despotic power and prelatic intolerance." To the Society people we are indebted for an honourable distinction in the sisterhood of the churches.

I have intimated that the Covenanter home is a distinctive type among Christian homes. I affirm the same of the Covenanter prayer-meeting. It is the correlate of the Covenanter home. If I am asked to point out some prominent distinctive feature of the Covenanter prayer-meeting, I will name this: its independence of the ministry.

There are no people in the world that honour their ministers more than do the Covenanters, nor are there any people more independent of their ministers' services. In many Churches the prayer-meeting depends for its existence on the presence of the pastor. When he is absent it dies. It is not so among us. The prayer-meeting belongs to the people. The minister takes his place as one of the brethren. He presides when it is his turn. The meeting goes forward in his absence the same as when he is present. This characteristic is a noble one. It has been stamped upon the Covenanter prayer-meeting by its history. It testifies to the nobility of our people, who have this independence of the ministerial order because

they themselves have been made "kings and priests unto God." It is not to be supposed that the descendants of a people who, when they were deprived of their ministers by tyranny, or were abandoned by them through defection, kept up their distinctive organization and maintained unimpaired the doctrine and discipline of the Church for long years without a ministry, will permit their prayer-meeting to fail because the pastor is out of town for the evening.

In closing, let me call upon you to emulate the affection of the martyrs who so devotedly loved these praying assemblies. James Renwick declared that he had not fully known what the gracious presence of God with His people meant till he joined the fellowship of the persecuted remnant. From Holland he sent to the Societies this touching message: "My longings and earnest desires to be in that land and with the pleasant remnant are very great. I cannot tell what may be in it; but I hope that either the Lord has some great work to work, or else is minded to call for a testimony at my hand. If He give me frame and furniture I desire to welcome either of them."

Noble words! They recall that ancient seal which had for its symbol an ox standing between a plough and an altar, and underneath the legend: "Ready for either." So Renwick wrote: "I desire to welcome either of them." Work or martyrdom! God intended him for both—work first, then martyrdom. First the plough, then the altar. And when all earthly things were fading from his view, and the glories of eternity were opening to his enraptured vision, the remembrance of those hallowed assemblies rose before his mind, and he exclaimed: "Farewell, sweet Societies!"

"Then they that feared the Lord spake often one to another and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord and that thought upon His name. And they shall be Mine, saith the Lord of Hosts, in the day when I make up My jewels: and I will spare them as a man spareth his own son

that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." (Mal. iii. 16-18.)

Rev. R. J. Dodds, Missionary, Mersine, Turkey: The papers read have dealt with matters of the greatest moment to the spirituality of the whole Covenanting Church. Personal religion is necessary in order to any proper testimony to the truth. Only this can bear the trials to which Christians are exposed. If all her members be really religious—if they have the spirit of our Saviour—the Covenanter Church has nothing to fear. A genuine religion in the heart will impel to religion in the family. Christ in the hearts of the members of a family will soon issue in the "Church in the House."

Mr. John McDonald, Glasgow: Personal religion, personal union to Christ, is of the utmost importance. Those who had the advantage of godly parents, and a Scriptural education, had much to be thankful for. The value of such blessings could not be overestimated. But while this was so, we should bear in mind that, however excellent the education of the family, more was required. Nicodemus, we have reason to believe, was well brought up, yet he wanted one thing—a want of which he himself had no conception, but yet a want without which all else went for nothing. I have been connected with the Reformed Presbyterian Church for more than half-a-century, and in the course of that time I have seen many changes. I have known many who had been well brought up—ministers too, as well as others, men who had made a good confession before many witnesses—turn their backs on the Church of their fathers, and desert both the Church and her principles. It does not belong to me to pronounce on these men—to their own Master they stand or fall; but, while I make no pronouncement, I have the conviction that with greater consecration of self and personal godliness, they would not have adandoned so readily their own Covenant

vows. Let us not forget that however careful we are, and we cannot be too careful, to give our children a religious education, they require to be regenerated, made new creatures in Christ, and to have the spirit of Christ dwelling in them. That is what all need, and it is thus the nations of the earth are to be brought into subjection to Christ.

Rev. Dr. H. H. George, Beaver Falls, Pa. : Personal religion lies at the basis of every reform movement. Apart from this all reformation effort must be only formal and temporary. The individual, to be a suitable agent in carrying on the work, must have the qualifications that only the Holy Spirit can give. The family that will be a factor in the social uplift, the Church that will be a power in instructing kings and judges to be wise in serving the Lord, and giving to the Son the kiss of loyal obedience, must have as their first and highest motive, supreme love to God and His Christ. And ere ever Jesus Christ shall become the Head Stone of the Corner in national organization, the nations must feel the touch of God. It is a mistaken view that what is known as National Reform has in view only a formal word-recognition of Christ in fundamental law—it means rather that the conscience of the nation shall be awaked to know and feel that He alone is King Supreme; that all kings, princes, and presidents are His subjects, and owe allegiance to Him.

While the entire Christian world will admit that men individually should be Christian, that families should be imbued with piety, and the Church should be the embodiment of religion, there is a widespread view that the nation has nothing to do with it. The secular theory of government, so widely prevalent, is that the nation's sphere is purely secular, that its realm is the physical, and its sphere earthly and temporal.

The Reform view is to carry the religion, so essential to individual and family, into the State sphere. God has purposed that every institution that He has planted on the earth,

and recognizes as His own, shall come into obedience to Him in its own sphere—so that there can be no permanent room among men for any organization, institution, or society that will not know God or submit to His Son—they are a friction in society, an usurpation of God's authority, and a burden to the world. Jesus Christ has adapted his salvation to men in all ranks and relationships, and His kingdom will not be fully set up till all men of all relationships shall know and obey Him. "He shall reign till all His enemies be put under His feet."

Rev. William Russell, M.A., Ballenon: Professor George has shown in his fine paper that the Reformed Presbyterian Church had in the fellowship-meeting a Scriptural institution for promoting the religious life of her members which would, if maintained in efficiency, render such Conventions as those held at Keswick unnecessary. Their Church, in her principles and institutions, provided for the fullest growth and culture of the spiritual life of her members; and it was necessary to preserve these principles and institutions in their integrity in order to secure the most perfect development of character and the greatest fitness for performing all the religious and secular duties of life.

PSALM CXXVIII.

BLESS'D is each one that fears the Lord,
And walketh in His ways;
For of thy labour thou shalt eat,
And happy be always.
Thy wife shall as a fruitful vine
By thy house sides be found:
Thy children like to olive-plants
About thy tab'e round.

Behold, the man that fears the Lord,
Thus blessed shall he be.
The Lord shall out of Zion give
His blessing unto thee:
Thou shalt Jerus'lem's good behold,
Whilst thou on earth dost dwell.
Thou shalt thy children's children see,
And peace on Israel.

THE PRAISE-SERVICE OF THE CHURCH.

By the Rev. S. G. SHAW, Ph.D., Cambridge, Mass.

(Dr. Shaw was unable to be present. His paper was read by the Rev. G. A. Edgar, Olathe.)

THE praise-service of the Church is a matter that commands general attention.

It has been much discussed in religious circles, and the opinions of many have been tried ; but still there is variance of belief and practice. It is to be hoped, however, that the contention will continue until there is a rightful settlement of the question, and the worshippers of God agree upon the truth.

Of late in our own Church it has been one of the living questions. Much has been written upon it. Different versions of the accepted book of praise are in the hands of our people. The service is not conducted in the same way in all the churches. It will be universally conceded, I think, that one law and one order should prevail throughout the denomination. Thus we would have greater satisfaction when worshippers with brethren of other congregations, and our practical testimony for the inspired Psalms would be vastly strengthened.

Looking abroad over the other branches of the Christian Church, we observe an unrest like that of the troubled sea. Hymn-books are undergoing constant revision, religious songs, popular everywhere to-day, give place to-morrow to others as short-lived, and trouble with the choir has passed into a proverb. This part of the service inclines to become more and more elaborate and expensive, till the sermon is crowded into a corner and the support of a pastor is difficult.

We would do well both to avoid the evils that have befallen other Churches, and correct whatever errors we discover in our own practice.

Let us notice—

1. *The religious exercise to which we refer*

I take it that the soul of the praise-service is singing. By singing we mean vocal music, music that is as natural as the melody of bird-voices and the diapason of the thunder, music that harmonizes with the song of the morning stars and the anthem of peace and goodwill that the angels sang, music such as men can render under almost any circumstances and anywhere, in exile as well as in the sanctuary, at the stake as

well as at the fireside, music upon that instrument that God Himself invented, whose sweetness and range and power and modulation the harp and organ can only roughly imitate.

Singing has had a place in religious service from the beginning. Moses and the children of Israel sang a song of victory and of praise to God at the Red Sea. Deborah and Barak sang praise unto the Lord for the avenging of Israel upon Jabin and Sisera. David wrote a Psalm of thanksgiving when God delivered him out of the hand of Saul. The Jewish temple resounded with song. The chief musician was an important officer, and the singers had their places there. Jehoshaphat, King of Judah, we read, appointed singers unto the Lord to praise the beauty of holiness and to say, "Praise the Lord, for His mercy endureth for ever." When Zerubbabel and Joshua and the remnant of the returned captives laid the foundation of the temple at Jerusalem, the priests and Levites "sang together by course, praising and giving thanks unto the Lord." When the wall of the city was built under Nehemiah, the singers as well as the porters and Levites were appointed to their work and their portions were assigned to them. Turning now to the New Testament, we are greeted with an outburst of holy song. We hear the grand "Magnificat" of Mary, and the solemn "Benedictus" of Zacharias. Our Saviour sings a hymn with His disciples. At midnight in the Philippian dungeon Paul and Silas pray and sing praises to God.

Revelation closes with a full-voiced doxology. The visions of the future pass before the seer-saint of Patmos amid thunders and voices, trumpet tones and harp strains. The angelic hosts cry, "Alleluia, for the Lord God omnipotent reigneth," and the multitudes of the redeemed sing the song of Moses, the servant of God and of the Lamb.

The prophecies of this book have their fulfilment. Songs of praise to God have been a part of sanctuary service and household worship all through the ages. There have been songs in the night as well as in the day. Sometimes the singing

has been low because the enemy was near, sometimes broken through great adversities; but it has never ceased. Generation has given the key-note unto generation, and each passing age has set the time-beat for the age to come; and unto God shall be praise world without end.

2. *We may inquire, now, who are to sing?*

Was this duty of old assigned to Jeduthun, the chief musician, or to the sons of Korah, whose united voices were needed to lead the great congregation? I think not to these alone. The command seems general. In the 66th Psalm David says: "Make a joyful noise unto God all ye lands." In another, "Sing unto God all the earth." While in David's time there were leaders in sacred song, this did not exclude the congregation from the enjoyment of the service, or exempt them from the duty of praise.

In our day there is need to emphasize the obligation and exalt the privilege that there is in this part of our Church service. In many congregations the praise-service is in the hands of a few. They may be known as a choir and may sit apart from the rest of the people, or they may not be organized as a band of singers; the work of praising God may have fallen to them because of the low state of religious feeling in the congregation. The result is generally the same—the golden shield of worship is replaced by the brazen shield of music.

I plead for congregational singing. There is a grandeur in the sound of many voices that thrills and exalts the soul as no other music can. There is a freeness in such singing that harmonizes with the freeness of the Gospel. We are not all skilled in music—comparatively few of our people are qualified to sing in the quartet, much less to sing alone—but, skilled or unskilled, they may join the congregation's song, and it will not be long before the voices will blend in "grave sweet melody." I could never worship with satisfaction in a Church where choir-singing alone was allowed, unless I had a seat with the singers and an opportunity to learn their

songs. Looking at this matter from the side of the choir, I can testify from personal experience, that there is a great temptation presented to the singers to render music that is not suited to the congregation. The cultivated performer's highest enjoyment is had in tunes that neither commend themselves to the taste of the average worshipper nor lie within the limits of his ability. The result is, the voice of the congregation is stopped, and the worshippers, from joining heartily in God's praise, sit as critics of a musical performance.

For congregational singing the harmony must be comparatively simple. Intricate passages, broken time, changes of key may do if the congregation have made some advancement in the study of music; but it will be found that the simpler tune well sung is far better than classical music poorly rendered. There should be a steady, rhythmic flow to the music, and the singing should be slow rather than fast. This is so of necessity. A great number of voices cannot change from tone to tone so rapidly as a single voice. You can jingle a hand-bell, but a church-bell must be swung; the piano responds sweetly to rapid fingering, but the chimes must be rung slowly. We want singing in our Churches such that all can unite therein. We want the people to feel that the praise-service is essentially theirs. We want the uplift to the spirit of both preacher and people that comes from joyful, whole-souled singing. Therefore we would say, let the choir disband, or rather let every worshipper become a choir-singer, and let all the people praise God.

3. *How are the people to sing?*

I have already said something in answer to this question, but so much remains to be said that a separate division of the thought seems necessary.

Undoubtedly the most important matter now to be considered is whether the use of instruments is to be commended or not. It will be at once objected by many in other Churches

that the common practice of our times has a Divine warrant. It is a subject that will bear a little examination.

While instruments were used of old in connection with the worship of God, it was always as an accompaniment. The music of harp and timbrel and organ was always subordinate to the melody of the lips and heart. For every once that David urged the people to blow the trumpet and strike the cymbals, he called upon them a hundred times to sing God's praise. Besides, when he spoke of instruments, his thought was of his individual worshippers, each with his psaltery or pipe, making music before God. This was a very different thing from the prevailing custom of having one great instrument with a single player filling the sanctuary with music. Doubtless David, being a master musician, found that he could express the emotions of his soul, his love for God, his admiration of Divine greatness, his feelings of gratitude, better with harp and voice together than he could by simply singing.

The use of instruments in ancient worship was confined to the elaborate ritual of the temple. Miriam and her timbrel have often been referred to as the introduction of instruments into the early Church; but how does the record run? "Then sang Moses and the children of Israel this song unto the Lord"; and when the song ended Miriam and the women went out with timbrels and dances, singing a response. If there was anything official, anything authoritative here, it is in the action of Moses and not of Miriam, in the singing of the men of Israel, not in the dancing and timbrel-playing of the women. In all the instructions given to Moses respecting the tabernacle, its furnishings, and the service to be conducted in it, no mention is made of instruments of music. God ordered the making of two trumpets of silver, but these were for the calling of the assembly and for the journeying of the camps, not for purposes of worship. Trumpets were to be blown at new-moons and feast days to announce the service, but not as a part of the religious exercises.

With the temple service the use of instruments seems to

have ceased. We think of Christ and His disciples as singing without instruments in the upper-room at Jerusalem. We think of Paul and Silas as praising God with unaided voices in the inner prison.

It seems to some that the use of instruments in that early age rested on the sanction of human rather than Divine authority, that David rather than God introduced them into the religious life of the people. On precisely the same authority I believe they are found in the Christian Churches to-day. The revival of their use in the primitive Church, it could easily be shown, was coincident with the general decline in spirituality, and an exaltation of the human in matters pertaining to religion.

4. *What are we to sing?*

The Churches of Christ are far from being at agreement as to the subject-matter of praise. There are Psalms, and hymns, and paraphrases.

We might use the paraphrases seeing that they are based on inspired truth, were it not that we find within the volume of the Book a distinct manual of praise inspired as other parts of Scripture are, and used as such by the saints of God under different dispensations. We might use hymns if we had no songs of inspiration, or we might use them in part if the Psalms were to fail us at any time.

But in the Psalms alone we have a work that is perfect. It is as complete as the ten commandments and the Gospel story. Nothing need be added to it, and nothing should be taken from it. There is no condition or circumstance in life for which it has not an appropriate song. It is a harp of ten thousand strings, tuned by the Spirit of God, responsive to human touch, and in sympathy with the chords of Heaven. If we are in the depths and strike it with trembling fingers, its minor tones invoke God's pity; if we have triumphed, it voices our joy in exultant strains, and Heaven rejoices with us.

Many of the hymns are denominational; and, while the churches continue to sing them, the unity for which the Christian heart is praying will be hindered. Many of them contain error, and their use interferes with the sanctifying influences of the Spirit.

The Psalms are the very truth, most pure.

Some man may say, David wrote the Psalms which he used in God's service, and why may not we? The same man might say, Isaiah wrote prophecy, and why may not we predict coming events? John wrote a Gospel, and why may not we add a fifth account of our Saviour's life? Paul wrote letters of great authority and power, and why may not we turn our hand to Christian didactics? Our answer is easy. The days of inspired penmanship are ended. Enough has been written "for doctrine, for reproof, for correction, for instruction in righteousness." Men are still inspired, inspired to comprehend and keep the testimony of the Book, but not to add to its pages.

We stand for an inspired Psalm-book for the very same reasons that lead us to contend for an inspired Bible. These reasons are, if anything, of even greater importance in the case of the Psalms. Important as it is to speak the truth, it is even more important to sing the truth. We are familiar with the saying of Sir Walter Scott, "Let me write the songs of a nation, and I care not who writes its laws." This thought has force in the life of the believer. Cicero asserted that "the songs of musicians have power to change the feeling and conditions of the State." This saying is applicable to the Church. Thomas Carlyle declared, "The meaning of song goes deep. Who is there that can express the effect music has on us? A kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite and lets us for a moment gaze out upon that." Let the impressions of sacred song be ever pure and true, and when we stand face to face

with the infinite, let them not obscure our vision of the King in His beauty and the far-off land.

5. *We are to praise God in our singing.*

We do not sing in worship for our own entertainment, or to gratify men. We are instructed to make melody in our hearts unto the Lord. It is possible, then, to have music and not worship. Our singing may be faultless as an art, but if there is no acknowledgment of God, no faith in His word, no love for Christ, no reliance upon the Spirit, who thinks of the song reaching His ear? We can understand how poor music, as men judge, may be acceptable and well-pleasing to God—how the broken and feeble voice may be sweeter and more powerful in His estimation than the most brilliant effort of the trained vocalist. The godless may sing more harmoniously than the saints, the soulless instrument may sound forth grander strains than the congregation; but if there is nothing but sweet and harmonious sound, there will be no answering echoes from Heaven. The brass may sound and the cymbal tinkle, but God will not hear. Our notes must have a carrying quality by which they will mount to the skies and enter into the ears of the God of Sabaoth, and this only the believing soul can impart.

How can we better praise God than by using His own in His service, singing that which He has written, the songs of David and of Asaph the seer, singing them in faith and in anticipation of the time when we shall take up in their stead the songs of Moses and the Lamb, singing them under the influence of the life-giving and joy-bringing Spirit of God?

Our devotion to the Psalms is such that we would not be satisfied to obtain for them a place in the hymnology of the Churches. We claim for them a higher position than side by side with the religious songs which men have written. We ask that they be used to the exclusion of all other devotional writings in the praise-service of the Churches. They are from Heaven, but these are of men.

THE GOVERNMENT OF THE CHURCH OF CHRIST.

By the Rev. ROBERT DUNLOP, Paisley.

THE visible Church is a Divine institution. The Lord Jesus Christ is her King and Head. Can it be reasonably supposed that, in organizing His Church, He left her without any prescribed form of government? It is denied by some that there are any intimations in Scripture of the will of the Head of the Church on the subject of Church government. It is held that, in this matter, Christ has left the Church to be regulated by human wisdom alone. Such a view is a virtual impeachment of the wisdom, goodness, and love of Him who is the Church's King and Head. The Church is the noblest and most glorious society on earth; and hence even reason and common sense testify that it is meet that the Church of the living God should have a Divinely-appointed order—that her laws should be declared and her entire administration regulated by Divine prescription. What thus appears a matter of highest probability, when viewed in the light of reason and judged by the fitness of things, is found to be a matter of absolute certainty when we come to consult the inspired volume. Hence we hold that Church government is of Divine right. We do not mean that the New Testament sets forth in a formal way a systematized scheme of Church polity. We admit that it does not; but the same may be said in regard to doctrinal truths. And as a system of doctrinal truths can be arranged by collating the different portions of the Divine Word, so the Scriptural form of Church government can be discovered by studying the principles involved in the Church's organization in the days of primitive Christianity, and by following up the history and actings of the Church during the Apostolic age. Throughout the New Testament the Church is represented as a separate organized community, having laws and institutions to be observed, and being composed of rulers and ruled. The difference between rulers and ruled is clearly stated; the various Church officers are specified, and the nature of the

power with which they are invested ; and judicative assemblies are frequently referred to either directly or indirectly. The form of Church government that corresponds in its leading features with that laid down in the New Testament can properly claim to be of Divine right. This, we maintain, is the Presbyterian form of Church government.

There is a marked difference between Scriptural Episcopacy and modern Diocesan Episcopacy. Men find the name "bishop" in our English New Testament, and hence the unthinking and the unlearned may imagine that the Scriptural use of this word furnishes warrant for the modern diocesan bishop, and legitimises the claims and pretensions of Prelacy. We are not opposed to Scriptural Episcopacy. Instead, we claim that the Presbyterian system is the true and Scriptural Episcopacy, instituted by Christ and His Apostles. Every regularly-appointed Presbyterian minister is as much a bishop, in the Scriptural sense of that term, as any Prelatical bishop or archbishop. And in the present paper we purpose to submit, though in a necessarily brief and imperfect way, some of the grounds on which we claim for Presbytery full Scriptural warrant, or a Divine right, in opposition to the claims of Prelacy.

Presbyterianism recognizes only one order of pastors in the Christian Church, and assigns to them equal office power. Is this feature of Presbyterianism in harmony with the teaching of the New Testament? To clear the way, we may remark that ere our blessed Redeemer ascended to His Mediatorial Throne on high He made provision for the establishment and future progress of His Church in the world. For this end "He gave some Apostles ; and some, Prophets ; and some, Evangelists ; and some, pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Of these, some were clearly extraordinary officers, to be continued only so long as the necessities of the Church required them ; while the others were to be permanent. The extraordinary circumstances in which the Church was

placed in the early ages of Christianity required persons endowed with extraordinary gifts among her officers, in order to meet the wants of the time; and provision was made by the Head of the Church to suit her case of need in this respect. The Apostles, as such, could have no successors, though modern prelates pretend that they are their successors. The Apostles were immediately commissioned by Christ Himself, and no one could be an Apostle who had not seen Christ after His resurrection from the dead, and who could thus from personal knowledge bear witness to the truth of that remarkable fact. The Apostles were inspired men, and so were infallible teachers. They were endowed with the power of working miracles, and speaking in languages with which they had hitherto been unacquainted. Could modern Prelates rightly lay claim to such extraordinary gifts and qualifications? If not, how can they claim to be regarded as successors to the Apostles, as such?

The Apostles, as inspired men, had special authority from Christ to arrange the system of doctrine, worship, and government in the Church, and to settle its permanent and ordinary officers. The prelatical spirit early manifested itself among the disciples of our Lord, and called forth a solemn rebuke from Him: "One is your Master, even Christ, and all ye are brethren." They were all of one order and of equal authority. In like manner the Apostle Peter warns elders, or New Testament bishops, against being lords over God's heritage; and both Peter and John speak of themselves as elders or presbyters. In their ordinary ministerial character and work the Apostles reckon themselves on a perfect level with all true gospel ministers, and neither pretend to, nor seek, any official pre-eminence such as prelacy claims for its bishops. In the New Testament the terms presbyter and bishop are used indiscriminately, and in regard to the same ecclesiastical officers. They are, in fact, convertible terms. It has been truly said that "there is not a single instance in the whole of the Apostolic writings in which the terms presbyter and bishop are ever

used to mean different officers." In the twentieth chapter of Acts, which gives an account of Paul's interview with the officers of the Church at Ephesus, the very same persons who in the 17th verse are styled elders or presbyters are designated bishops in the 28th verse. This manifestly proves that a Scripture bishop and a presbyter or elder are the same. Let it be observed, also, that there was a plurality of bishops in this Church, which could not have been the case on the principles of diocesan Episcopacy. Besides, there is no mention of these bishops having the oversight of ministers, but only of the flock of Christ. Indeed, the word translated "bishop" in our version of the New Testament is always used of one having oversight of the people, and never oversight of presbyters. Some eminent Episcopalians admit that bishop and presbyter are synonymous terms as used in the New Testament, and are disposed to relinquish the argument from Scripture, and to rest their defence of diocesan Episcopacy on other grounds. The few passages of Scripture to which we have made reference show that the Presbyterian principle of parity among Church rulers rests upon divine authority—that on this subject the Presbyterian system is the Scriptural one.

Another feature of Presbyterianism is the recognition of a ruling eldership in the Church, as distinguished from those who, in addition to ruling, labour also in the word and doctrine. In treating of this subject it is usual to advocate the order and rights of ruling elders in the Church by a reference to the constitution of the Jewish synagogue. On this point even Archbishop Whately says: "Wherever a Jewish Synagogue existed that was brought to embrace the gospel, the Apostles there did not so much form a Christian Church as make an existing congregation Christian by introducing the Christian sacraments and worship, leaving the machinery of government unchanged; the rulers of synagogues, the elders, and other officers, being already provided in the existing institutions."

But while a very strong argument for the office of ruling elder in the Christian Church might be drawn from the constitution

of the Jewish Synagogue, we content ourselves at present with a reference to a few passages of the New Testament bearing upon this subject. In the 12th Chapter of the Epistle to the Romans, the Apostle compares the Church to the human body, in which there are a great variety of members, each with its separate function, but all necessary to the symmetry and perfection of the individual man. While there is doubtless reference here to a distinction of gifts, in order to qualify for the different duties, there is clearly a reference to distinction of office, as it is expressly stated that "All members have not the same office." Among the different offices mentioned is that of ruler, as "He that ruleth with diligence." Although all teachers are rulers, all rulers are not necessarily teachers—a clear distinction being made in the passage between "him that teacheth" and the one who rules. Again, in 1st Corinthians xii. 28, the Apostle, when enumerating the different officers, ordinary and extraordinary, that existed in the primitive Church, speaks of ruling elders under the general description of "helps and governments," or governors, the abstract being used for the concrete. These terms must apply to ruling elders as distinguished from those who teach, since the Apostle makes distinct mention of teachers previously.

But the passage most decisive of the point in hand is 1st Timothy v. 17: "Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and doctrine," or teaching. This passage contains an unanswerable argument for a ruling eldership in the Church. We do not need to enquire if the distinction between those who only ruled and those who, in addition, also laboured in word and doctrine, was as sharply defined in the Apostolic age as in modern times. It is sufficient that here a clear distinction is made. It matters little for our purpose what interpretation is attached to the word "honour" in the passage. The weight of the argument rests upon the word translated "especially," which clearly marks a distinction of officers, and limits the clause to which it refers to a special portion of the class

generally described as Elders. It has been truly said: "The word especially marks not the degree of labour done, but a distinction between the labourers"—"the elders who rule well," especially those elders who, in addition to ruling well, "labour in word and doctrine." These few passages to which reference has been made, show that the institution of the ruling eldership bears the stamp of Divine authority, and that the Church which ignores this office cannot be regarded as fully Scriptural in its constitution and government.

Presbyterianism recognizes a gradation of Church Courts—the inferior subordinate to the superior—and consequently the existence of Courts of Review and Appeal. The elders of the Church do not exercise their judicial functions separately as individuals, but unitedly, in regular meetings constituted in the name of the Head of the Church. Their power is administrative and not legislative. It is also spiritual, and does not extend to men's bodies or possessions, and can only be exercised by them over those who have voluntarily placed themselves under their care. The Church Courts recognized by Presbyterianism are the Congregational Session, the Presbytery, the Synod, and the General Assembly. Have we a Scripture warrant for these several Courts? From Acts xiv. 23, we find that in every congregation a plurality of elders are to be ordained, who are invested with ruling power, and to whom the care of the flock is to be committed. The ruling elders of a congregation and the pastor form the Session or Congregational Presbytery. To them is committed rule and oversight of the congregation. Christ enjoins that cases of discipline be submitted to the Church for decision, that is, to the representative Church, or the elders met in judicial capacity: "Tell it to the Church" (Matt. xviii. 17). An examination of the entire paragraph would lead to the conclusion that the Church in this passage signifies not the entire membership, but the "two or three" mentioned in the 20th verse, gathered together in Christ's name for judicial business—in other words, the Congregational Session.

In regard to Presbyteries, they are specifically mentioned in Scripture, and often when the Court is not specified in so many words, it is referred to indirectly. The Presbyters of the Christian Church are frequently mentioned in Scripture, and we may surely legitimately infer that the Presbyters imply the Presbytery. By a reference to the New Testament we find that several distinct worshipping assemblies, or congregations, are regarded as one Church, having one common government; as, for example, the Church at Jerusalem, at Antioch, at Ephesus, etc. In each of these places there was such a multitude of believers that there must of necessity have been a plurality of congregations; and yet they are each called one Church, and are represented as being under the care of a plurality of rulers, or, in other words, of a Presbytery. Paul tells the Elders of Ephesus that the Holy Ghost had made them overseers of the flock; and the Church at Jerusalem was undoubtedly under the government of the Apostles and Elders.

As to the existence of higher Church Courts, it is plain that the principle of government by the joint Presbyters of several congregations, when once established, admits of being extended to the largest number of congregations that can in practice be brought under a common government. But we have a clear warrant for such Courts in the case recorded in the 15th Chapter of the Acts of the Apostles, when the Synodical Assembly met at Jerusalem to adjudicate on several matters of general interest to the Church, and which had specially troubled the Church at Antioch. The whole facts of the case, and the whole account of the proceedings clearly show that between this Assembly held at Jerusalem and modern Presbyterian Assemblies there are the most unmistakeable resemblances. The Assembly was convened to deliberate upon and decide a disputed question which more or less affected all the Churches. Delegates from Antioch, where the trouble arose, were present; and from the fact that the decrees of the Assembly were afterwards transmitted by the hands of delegates to the Churches of Syria and Cilicia, as well as to

that of Antioch, it is reasonable to infer that the former Churches also had their representatives at the Jerusalem Assembly. The meeting was one of Church officers; the reference was made to the Apostles and Elders; and after much debate, a finding was come to of an authoritative and binding character. The decisions of the meetings are called decrees, and are said to be ordained of the Apostles and Elders. This is a clear example of reference and appeal. It teaches the subordination of Church Judicatories, and establishes the right claimed by Presbyterian Church Courts, to express their decisions in an authoritative and binding manner, but only when, and in so far as, they harmonize with the Word of God.

Another leading feature of Presbyterianism is ordination to office by the laying on of the hands of the Presbyters. In all ordinary cases, the choice of the candidate by the people precedes ordination. Election and ordination are distinct and separate acts. Choice rests with the people, but the transmission of official power is the act of those who have themselves been regularly ordained to office. Election is both the duty and privilege of the people, but there is no warrant in the Word of God for the people to ordain their own office-bearers. And no less unscriptural is the Prelatic system that places all power of ordination in the hands of the diocesan bishop, and that regards all ordinations performed otherwise as being invalid. The transmission of office power is ever represented in the New Testament as the act of a Presbytery and not of a single person. In fact, the only ordination recognized in Scripture is Presbyterian ordination. Paul exhorts Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, by the laying on of the hands of the Presbytery." Presbyters are the highest ecclesiastical functionaries recognized by the Spirit of God, in the Word, and to them, regularly inducted into office, in their united capacity, is committed the transference of office power to others.

The excellencies of the Presbyterian system are manifold. It is specially honouring to the Lord Jesus Christ, as it

acknowledges His exclusive Headship over the Church. It will not tolerate a rival to Him in the affairs of His own house. It will not permit a human being, however exalted, to dictate to the Church in matters of faith, worship or government. It holds that in these matters the Church is subject to the Lord Jesus Christ alone; that according to His revealed will she is to be modelled; that His laws she must obey; and His sole Headship over her she must maintain at all hazards. Presbyterianism is best fitted to secure the rights and privileges of both ministers and people. It is also the system best adapted for maintaining purity of doctrine, worship, and discipline. It is true that error in doctrine and corruption in worship do obtain in Churches bearing the Presbyterian name, but this is not the fault of the system but of those who fail in its faithful administration, or who endeavour to imitate, as closely as possible, Anglican or Popish ritualism. Presbyterianism is best fitted to extend the gospel, and to advance the kingdom of Christ in the world. These and other advantages of the Presbyterian system arise from its being of Divine Right. Its Bible origin is its great glory. As has been well said: "It is supported by approved Scriptural examples; sanctioned by Divine approbation; established by Divine acts; and enjoined by Divine precepts." "Walk about Zion and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever. He will be our guide even unto death."

PSALM XCVI.

(Often sung by the Christians in the reign of Julian.)

GREAT honour is before His face,
And majesty divine;
Strength is within His holy place,
And there doth beauty shine.
Do ye ascribe unto the Lord,
Of people ev'ry tribe,
Glory do ye unto the Lord,
And mighty pow'r ascribe.

Give ye the glory to the Lord
That to His name is due;
Come ye into His courts, and bring
An offering with you.
In beauty of His holiness,
O do the Lord adore;
Likewise let all the earth throughout
Tremble His face before.

Rev. R. C. Montgomery, Philadelphia, pronounced the Benediction.

Convention resumed at 7-30 p.m.

Mr. Thomas Boggs, Philadelphia, presided.

PSALM XLV.
(A Song of the Lillies.)

THOU'RT fairest of all men;
Grace in Thy lips doth flow;
And therefore blessings evermore
On Thee doth God bestow.
Thy sword gird on Thy thigh,
Thou that art most of might;
Appear in dreadful majesty,
And in Thy glory bright.

Thy royal seat, O Lord,
For ever shall remain;
The sceptre of Thy kingdom doth
All righteousness maintain.

Thou lov'st right, and hat'st ill;
For God, Thy God, most high.
Above Thy fellows hath with th' oil
Of joy anointed Thee.

Of myrrh and spices sweet
A smell Thy garments had,
Out of the iv'ry palaces,
Whereby they made Thee glad.
And in Thy glorious train
Kings' daughters waiting stand,
And Thy fair Queen, in Ophir gold
Doth stand at Thy right hand.

Rev. Henry Easson, Missionary, Cyprus, led in prayer.

The Chairman said: It gives me great pleasure to be here to-night, and have the privilege of taking part in these memorial services. We are also here to speak a word in honour of the noble men who sacrificed their lives in defending principles of truth and right, which they held very dear as a precious heritage which they would have transmitted to their children, and through them to the generations following, as an example for them to follow in contending against wickedness in high places. Yes, our martyred dead, these heroes for the truth, called upon as they were to suffer death upon the scaffold, at the stake, or in the field of conflict, as the case may have been, their ashes scattered to the four winds of heaven, have become a militant host through their descendants. And now in the last decade of the nineteenth century, a generation of men and women have risen up who are anxious in this public way of expressing themselves, and at the same time of bearing testimony to the noble contendings of these men against the evils of their time. We saw some evidence of this last Saturday, as we witnessed men and women and children, in every stage of life's journey, wending their way to Lochgoin, across one of Scotland's moors, to do honour to the memory of one of her noble sons. And as I

looked upon that scene I could not but say: "Truly the righteous shall be in everlasting remembrance, but the memory of the wicked shall rot." We see similar evidence here to-night in this large audience. Many of us have journeyed 3000 miles across the briny deep, so that our presence here might indicate that we too approve of the faithful contendings of these noble men. While you and I may not be called upon in our day to seal our testimony with our blood, nevertheless we have to contend against evils that are coming in upon us like a mighty flood—the evil of intemperance, the evil of Sabbath-breaking, the evil of immoral literature—which is corrupting the morals of the young and rising generation on both sides of the Atlantic—so that life to the Christian is one great battle-field from the cradle to the grave; and while the Captain of our Salvation permits us to remain upon the field, He has work for us to do. Now, to overcome these evils God is giving us grand opportunities through the different Church channels, such as the Christian Endeavour Society, whose members can be numbered by the million, whose motto is "The World for Christ." Then the Sabbath School, which is the nursery of the Church, the prayer-meetings, and the public ordinances of God's house, the preached Word. Let us be careful to instruct our sons and our daughters to continue contending for those blood-bought privileges which our forefathers secured, so that when we are removed from active duty, as removed we shall be, they may take the place of the fathers. The promise is: "He will take the children and make them princes in all the earth." David must have had such thoughts as these when he penned the seventy-eighth Psalm:

HIS testimony and His law
In Israel He did place,
And charged our fathers it to show
To their succeeding race.

That so the race which was to come
Might well them learn and know,
And sons unborn which should arise
Might to their sons them show.

Yes, my friends, God is speaking through His word to each generation as they come upon the stage of life in these words:

“Be thou faithful unto death and I will give thee a crown of life.” He has spoken to our fathers; he is speaking to us. The subjects to be considered this evening are among the most important of all those that are fundamental to the distinctive position of the Covenanted Church. Not one of us can be regarded as an educated Covenanter who is not well versed in the themes of Christ’s Headship, the Covenanting Struggle, National Reform, and Dissent from Unscriptural Political Organizations. When the Covenanter Church becomes careless on these matters the time of her separate existence is at an end.

THE HEADSHIP OF CHRIST OVER THE CHURCH.

By the Rev. Professor JAMES DICK, M.A., Belfast.

EVERY true reformation in Church or in State is a two-fold exaltation of the Lord: first, it is an illustration of His glorious working; and, secondly, it is the restoration of His law to rightful supremacy. The Reformers of the Second Reformation in Scotland believed that the strength of any moral or religious institution on earth is trust in the strength of the Lord God Omnipotent, and that the righteousness of any such institution consists in obedience to His revealed will. They knew that any departure from the revealed will of Christ the King implied also a corresponding rejection of His all-sufficient and everlasting strength. They saw, moreover, that the glory of Christ was obscured, and that the interests of both Church and State had suffered, and were likely to suffer still more, through dependence on an arm of flesh, and through prevalent disobedience to the Divine law. Hence they resolved upon such a reformation as would save and secure every important interest in the nation; and their Covenants for this purpose were their solemn vows before God and men to endeavour to bring the whole nation to Christ’s feet in lowly intelligent dependence and obedience.

The Divinely-taught men who led in the Second Reformation had a specially enlarged and enlightened conception of the meaning of the great ordinance of God, by which all things created were placed under Jesus Christ, and an equally enlarged and enlightened conception of the connection between that ordinance and the welfare of Church and State. Alexander Henderson and his fellow-Covenanters were enlightened churchmen and enlightened statesmen; and their great commanding principle, that the reign of Jesus Christ is a reign of blessing in every relation of life to all who obey Him, and that the power of Jesus Christ working along the lines of perfect righteousness is the one hope and guarantee of reformation in a time of prevalent disobedience and disorder, has not been improved upon since, notwithstanding all the boasted light of the eighteenth and nineteenth centuries.

The Covenanters of the seventeenth century naturally turned their attention first to the necessities of the Church. Two things had contributed greatly to the injury of the Church. One was the working of the principle of self-will within the Church itself, and the consequent introduction and growth of corruptions in doctrine and worship; the other was the exercise of the royal supremacy. The latter was the evil with which the Reformers had to contend in the first instance. The King was bent upon subjecting the Church entirely to his own will, and so taking away the liberty of the Church to believe, and worship, and administer its affairs according to the Divine will. The Covenanters' remedy against the tyranny of self-will within and against royal tyranny from without was the assertion and maintenance of Christ's Headship over the Church. They knew that with that doctrine the liberty and efficiency and prosperity of the Church must stand or fall, and therefore for that doctrine they opposed and braved the displeasure of a monarch who believed in the Divine right of kings and in little else.

The Headship of Christ over the Church, vital and saving for that time, is vital and saving for all time. It is not a doctrine

this which had its origin at the Second Reformation; it dates from the first founding of a Church on earth. It is not a doctrine merely for a period of exceptional lawlessness and disorder; it is a doctrine for all circumstances. It is a doctrine to repress idolatry and repel tyranny, and increase the power of pure and undefiled religion.

When we speak of the Headship of Christ over the Church, we use the expression as it is ordinarily used in ecclesiastical literature, to indicate the authority and power of Christ over the visible society on earth which is called by His name. We do not use it to refer particularly to His relation to the Church invisible. The latter is indeed His body, and He is the Head in a two-fold sense. He is the Legal Head, acting for all the members of His body, meeting the claims of law on their behalf, in order to their pardon and acceptance with God in Him; and He is the Vital Head, communicating life in due time to all His members, and sustaining that life for ever. Charles I. at the time of the Second Reformation had no quarrel with this view of Christ's Headship. How much or how little of it he believed does not matter. He had his quarrel formally with Christ's Headship or exclusive authority over the Church visible. And innovators have no quarrel, as a rule—in the first instance at least—with Christ's Legal and Vital Headship over the Church invisible. And although they would not affirm that their quarrel is with the doctrine of Christ's Headship over the visible Church, it is nevertheless really with the specific and detailed applications of that doctrine that they have a quarrel.

The doctrine of Christ's power and authority in the visible Church is that with which the reformers had mainly to do in their struggle against tyranny and corruption, and not the doctrine of His Legal and Vital Headship of the body, the invisible Church. Yet these two aspects of His Headship have close connection the one with the other. In pursuance of the eternal plan by which He was appointed to be the Legal Head and the Vital Head of the Elect, He received power over all

flesh that He should give eternal life to as many as God had given Him. Invested with this far-reaching power and authority, He comes into the fallen world and plants His standard, preaches the gospel of the kingdom, and forms a visible society, of which He claims to be the Supreme Head, Lord, Judge, Lawgiver, King, and Saviour. Thus we have a visible kingdom, and within it an invisible kingdom; for now as of old they are not all Israel which are of Israel. It is for His gracious purposes with regard to the invisible kingdom that the visible kingdom exists and is maintained. It is out of the visible kingdom or visible Church that for the most part the members of the invisible Church are gathered; and it is by means of the visible Church, of its ordinances and administration, that the invisible Church grows on from generation to generation toward that perfection in which it will one day become visible, when Christ, who is its Life, shall appear.

Seeing, then, that the visible Church has such important functions to discharge toward the invisible, and toward the manifestation of Christ's glory, we infer that Christ's authority must be supreme and exclusive over the visible Church, that His will is the one rule to regulate the Church's life and action, and that His power, as He works effectually by His Word and Spirit, is the one efficient cause of righteousness and genuine success.

When we have stated this we have, in effect, comprehensively stated the Scriptural doctrine of Christ's Headship over the Church. Scripture claims for Him—that is, He claims for Himself—the right of Lordship over all the institutions of the Church. Under the Old Testament dispensation He prescribed the form, dimensions, and materials even of the Tabernacle, and inspired the cunning workmen to carry out all the Divine specifications. And in addition to this He gave all the laws that were to regulate His people's service, expressly stipulating that to those laws nothing was to be added, and from them nothing was to be taken away. Thus His Church in that age was taught the necessary lesson that His will must be the

supreme, all-commanding, and all-controlling rule of all religious service. His right to legislate was sufficiently established by the authoritative preface to His whole law, "I am the Lord thy God."

His Headship, then, however, did not end with the giving of law. The Lawgiver claimed the right to abide in the midst of the Church to see that His law was obeyed, or to punish the disobedient. The glory of the Lord abode in the most holy place, whence He revealed Himself with awe-inspiring manifestation, once and again, when the people provoked Him to anger with their rebellion. The people were taught both by His legislation and by His presence to fear Him and obey Him, and trust Him as their Supreme Lord. The strength and beauty of the Sanctuary under that whole dispensation consisted in His infinitely wise legislation and in His gracious presence. Divine ordinances, appointed by the Divine Head of the Church, and applied by His Divine power, were the glory and life of Israel's religion.

Under the New Testament outward forms are changed—the type giving place to the antitype, the material symbolism to the spiritual reality. But the Headship does not change. The Lord does not bate one jot of His Lordship. However dim the disciples' apprehension of His mission in general may have been at times, or even throughout His personal ministry on earth, they never raised any question about His right to teach them authoritatively, or about His right to command them. They never considered His utterances mere expressions of opinion. To the disciples He was Master and Lord, whose teaching was equivalent to infallible legislation, and therefore to be received with the obedience of faith. And He never rebuked their homage and submission. Ere He parted with them He gave them a commission to go and make disciples of all nations—that is, to carry forth His gospel so that the visible Church, as His kingdom, might be set up among all nations, and that the multitudes of the nations might be gathered to His standard. And as He gave the com-

mission He gave them to understand that of the kingdom thus set up He was to be the King, and that His will must be supreme in all the affairs of the kingdom, for this was part of the commission: "teaching them to observe all things whatsoever I have commanded you." And even that other aspect of His Headship—His actual presence in glory in the Holy of Holies—has its counterpart in His farewell assurance to His disciples: "Lo! I am with you alway, even unto the end of the world."

As the revelation of grace runs on to its close, the Headship of Christ over the Church becomes more and more prominent. The very name by which the apostles frequently speak of Him by the Spirit—"The Lord Jesus Christ," or "Jesus Christ our Lord"—the authority which they ascribe to Him, and the trust which they place in Him, imply the full acknowledgment of His Lordship, and are so far the answer to that prayer of Christ: "Glorify Thy Son," and in keeping with the Divine ordinance "that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

The Scriptural doctrine, then, is, in brief, that Christ has supreme authority in and over the visible Church; that He alone has the right to prescribe her constitution, to make her laws, to appoint her officers, to determine upon the form of her government, to give all her ordinances of doctrine, of worship, and of discipline; that in all He has the right to be obeyed; and that He actually sits upon the Throne in the midst of the Church as God's King set upon the Holy Hill of Zion.

This doctrine, we have seen, had a special interest for the Covenanters in the time of Charles I. They had to choose between the Headship of Charles I. and the Headship of Christ, and they chose the latter, their choice being providentially determined and hastened by the growing tyranny of the civil ruler. A heavy blow was then struck against the arrogant pretensions of civil rulers; and it is not quite forgotten yet. Should an attempt be made to re-erect a civil and religious despotism—and it is extremely probable the attempt will be

made, for thoughtless indifference and ignorance of history on the part of the multitude will doubtless afford scope and opportunity—there will be no salvation for Church or State but in the re-assertion of the royal rights of Jesus Christ.

But the doctrine of Christ's Headship over the Church has a special interest for the present time, because of the growth of self-will within the Church. It is not the tyranny of civil rulers that the Church has now specially to fear and to oppose, but the tyranny of majorities in the Church itself who are bent upon conceding the demands of self-will in despite of the Headship of Christ and the rule of worship formulated in the Confession of Faith. "Liberty" is asked for hymns of human composition, and instrumental music in the worship of God, and a liturgy—anything attractive, imposing, sensuous, rather than the simple spiritual worship which God has prescribed. Under the pretence of honouring Christ, the hymns which He Himself composed and gave to the Church in the Book of Psalms, that is, inspired hymns, God's own infallible hymns, are set aside as "Jewish," and for them the so-called "Christian hymns" that man has made are substituted. The very claim of "liberty" for such things shows that it is felt that they have not been prescribed by the Head of the Church. Meanwhile, He is present and looking on while all this self-will is audaciously trying to thrust Him out from His exclusive Headship. These things have grown so common that we become familiarised with them, and think lightly of them, perhaps sometimes countenance them. But we may be sure of this, that Christ, the Head of the Church, does not think lightly of them, that His curse is upon them, as it always is upon self-will and disobedience, even in the matter of the smallest addition to His prescribed worship. Therefore, we need to hold, maintain, and teach the doctrine of His authority in the Church, and of His right to frown upon and drive out everything that He has not appointed; and at the same time to realize our own obligation to protest against the wrong done to His Crown, and to call for reformation, although the call should be but as the voice

of one crying in the wilderness. We owe this to ourselves if we would be faithful and impartial witnesses for Christ; we owe it to Churches around us who are corrupting the worship of God by their own additions and inventions; and we owe it above all to Christ our King, that the wrong done to His Crown and kingdom may be speedily redressed, and that erring Churches may return to the only becoming position for professed believers in Christ—the position of submission, hearty allegiance, and universal obedience.

The assertion of the doctrine of Christ's Headship over the Church may be regarded by some almost as a menace to their liberty. They have an instinctive feeling that it will interfere with some of their tastes, practices, or purposes. One cannot help thinking that the very preaching of the doctrine will instantly rouse opposition. And if the general statement does not rouse opposition, the detailed applications of it inevitably do. If we preach it in detail, those who wish to have their own way and will, rather than submit to Christ's will, will probably sneer at the doctrine as part of our "testimony." But a sneer at our testimony will not dispose of God's testimony. And if it be God's testimony concerning the kingly authority of His Own Son that we are uttering, then the ignorant sneer is directed against God and His Christ.

The doctrine of our Redeemer's supreme and exclusive authority in the Church is, however, no menace to any interest of the Church or of man. It is indeed a standing menace to what is wrong, sinful, corrupting, ruinous; but it is help, and strength, support, and encouragement of what is holy and good and right and true. To shrink from the reception of the doctrine betrays at least some latent consciousness that we have set up another authority in the Church, and dislike Christ's. To receive the doctrine joyfully implies the belief that it is a wholly joyful thing to have the Lord to reign over us.

A true conception of our Saviour's reign in the Church recognizes the Church itself as the central institution of earth,

from which no glory is to shine forth but that of its Divine Founder and Lord, in which He is carrying on His greatest work, and to which He requires all other institutions of earth to be tributary. God gave Him to be Head over all things to the Church, which is His body, the fulness of Him that filleth all, "to the intent that now unto the principalities and powers in heavenly places there might be made known by the Church the manifold wisdom of God." To the Church under Christ God says: "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

UNFINISHED ASPECTS OF THE COVENANTING STRUGGLE.

By the Rev. T. P. STEVENSON, D.D., Philadelphia.

MEN are sometimes permitted to see the final triumph of the cause for which they toiled and suffered. William Lloyd Garrison, the representative Abolitionist, stood one day by the grave of John C. Calhoun, the southern statesman, and said: "He shall rise again from this tomb; but the slavery which he did so much to extend and to perpetuate has gone down into a grave from which there is no resurrection." And so the American Anti-Slavery Society, that society of eloquent orators and wise statesmen and bold and capable agitators, was formally dissolved. The armour bravely borne through a long and bitter conflict was laid aside, the pleasant fellowship of philanthropists and heroes came to an end, and, with more of sadness than of exultation, its members turned to other labours.

To the American Covenanters who began the public war against slavery thirty years before the Anti-Slavery Society was formed, the overthrow of the system of human bondage was only part of a mightier task. That task was to bring the nation to acknowledge the authority of Almighty God and

the authority of Jesus Christ. Slavery was but one of the many national sins, all springing from one bitter root—our national forgetfulness of God. Therefore, when the Abolitionists put off their harness, their steadfast allies, the Covenanters, girded themselves for new conflicts. The National Reform movement arose in the same year on which the Emancipation Proclamation went into effect. The Covenanters exulted no less than others over the battle already won, but they accepted it as only the earnest of a greater and more beneficial victory.

Whether, then, any body of witnesses or workers can be said to have succeeded or not, depends on their own view of what they were witnessing or working for. There are many, and their number is constantly increasing, who bring glad tribute to the heroism of the Covenanters, to their clear insight into the political problems of their day, and their unswerving steadfastness to their convictions of truth and duty. History at last is doing tardy justice to their character and their deeds. Poetry at last finds in their sufferings and their constancy inspiration for some of her noblest effusions. But most of those who twine these garlands for their graves declare that the Covenanters triumphed, that their contendings issued in victory, that their testimony was finished, sealed up and recorded among the triumphant accomplishments of history, and that we are called to revere their memory, to imbibe their spirit, but not to continue their work. They have found no more appreciative historian, no more eloquent champion than James Dodds in his "Fifty Years' Struggle of the Covenanters." But Mr. Dodds says: "The Revolution settlement was the consummation and triumph, civilly and politically, and to a large extent ecclesiastically, of the fifty years' struggle of the Scottish Covenanters." And again he says: "The objects of the Covenants sworn in 1638 were substantially accomplished at the Revolution of 1688, and it ceased, therefore, as a paper document, to have any further active operation." Now, if the Covenanters stood merely for their

own rights and liberties, for the rights and liberties of the Church or of Scotland, they were successful, and their work was done. But if these results were only part of a wider, were intelligently and consciously striving; if they had they more remote, and more beneficent victory for which their eyes on a promised land which they saw from Pisgah but did not reach, then it remains for Joshua to finish Moses' work. God hath provided some better thing for us, or for our children, that they without us should not be made perfect.

I invite your attention to some unfinished aspects of the Covenanting struggle. I regret that the limitations of time will not permit the citation of such extracts from their authoritative declarations as prove that these still unfinished aspects of their work were not only present to their minds but were the very life and soul of their testimony. I believe, however, that these statements of their position will be accepted as self-evidently true by all who know the simplest facts of Covenanting history.

I. The Covenanters witnessed for the sole and exclusive authority of Christ in His Church. When Moses went down to Egypt, he joined issue with Pharaoh not over the liberties of Israel but over the rights of Jehovah. "Thus saith Jehovah, let My people go that they may serve Me." Pharaoh understood and accepted the issue: "Who is Jehovah, that I should obey Him?" From that moment the issue was between Pharaoh, Egypt and the gods of Egypt on the one hand and Jehovah, the true God, on the other; and the promise of God to His servant was: "Against all the gods of Egypt I will execute judgment."

The Covenanters dignified and glorified their cause by carrying it up to the throne of Heaven and identifying it with the rights, the interests, and the glory of the Son of God. They were not insensible to the argument which may be drawn from the natural rights of man. In all literature there is no more masterful discussion of natural rights than is to be found in Rutherford's "Lex Rex," a pioneer work which blazed

through trackless forests the track by which mankind has since been marching to the larger enjoyment of constitutional liberty. But on these aspects of their great argument they did not much rely. The question with them, first and last, was not whether the Church of Scotland had the right to serve and worship God according to her own conscience, but whether the Lord Jesus Christ had the sole right to rule in His own house. The interference of the civil power with the government or the worship of the Church they resented as an unwarranted interference with the prerogatives of her only Lord. "It pertaineth not to thee Uzziah to burn incense before the Lord."

But this principle has another application. If the State has no right to appoint officers or prescribe ordinances for the Church, the Church herself has no right to introduce anything into her own worship or government which does not rest on the plainly-expressed or clearly-inferred commandment of her Lord. To this limitation of the powers of the Church, as well as to this demarcation of the province of the State, they were obediently faithful. How can any thoughtful man affirm that their cause triumphed, and their work was done, when the Sovereign of these lands remains the acknowledged constitutional head of the Church, when the highest officers of the Church are appointed by the authority of the Crown, and when the ordinances and usages of worship in the English Church are determined by Act of Parliament? Or, while wide sections of the Christian Church maintain and freely exercise their right to adopt whatever form of government and whatever order of worship may commend themselves to human wisdom, or may be approved by human experiment. The eminent prerogatives of the Lord Jesus Christ, as sole ruler of His Church, are, therefore, still an urgent question in many forms and in every land.

II. The Covenanters witnessed for the authority of Jesus Christ over the nations. All the histories tell how Andrew Melville told the King he was but "God's silly vassal,"

that is God's simple servant, and, taking him by the sleeve, went on to say: "Sir, you and the Church and the country are like to be wrecked for our not telling the truth and not giving you faithful counsel; therefore, I must tell you that there are two kings and two kingdoms: there is Christ and His Kingdom, whose subject James VI. is, and of whose kingdom he is not a king, nor a head, nor a lord, but a member." Never through their whole glorious history did they fail to perceive and insist upon the fundamental truths that nations are moral persons, subject therefore to the moral law, and responsible to God for their conduct, and that the same Lord Jesus, who is Head of the Church, is also Head over all things, for the Church. This great principle was seen with increasing clearness as their great controversy went on. It was seen to be an integral part of the eternal Covenant of Redemption in which, as a reward of His sacrifice, and to enable Him to carry out the purposes of that sacrifice, the Father gave to the Son the nations for His inheritance. It was seen to be revealed in the Psalmist's call on kings and judges to kiss the Son; in John's vision of the Lamb upon the throne; in the glorious title, King of kings, inscribed on His vesture; in the prophecy of the Son of Man brought to the Ancient of Days, that He might receive a kingdom, that all kingdoms and languages might serve Him; and in the promise: "The kingdoms of this world are become the kingdoms of our Lord and His Christ."

This glorious principle is the only truth which is able to regenerate national life. It reveals a ruler so exalted, in the nature and source of His authority, in His infinite qualifications for His high office, that it is no dishonour for kings and legislators to bow to His sceptre; a ruler whose will is the perfect and eternal standard of righteousness; obedience to whom is enforced by all sentiments of love and gratitude and religion; whose wisdom and whose power enable Him to vindicate His own claims, and to defend the weakest of His subjects against the mighty potentates; who alone

is able to compose the dissensions of the nations and begin the reign of universal peace. This principle enfolds in itself, as the acorn enfolds the oak, all our hopes of national reformation, all the blessedness and the glory in the future of nations according to the predictions of Isaiah and the Apocalypse.

Who now will say that this aspect of the Covenanters' struggle has been crowned with success? I acknowledge the familiar legal maxim that Christianity, as part of the common law, is a component part of the unwritten constitution of Great Britain; but is it so clear and so authoritative a part of that Constitution that a legal argument could be based upon it for the overthrow, for example, of the East Indian opium traffic, or the trade in rum and fire-arms with uncivilized tribes, or any other legalized public iniquity? The "Christian Commonwealth" of London may answer the question in its words of a few years ago: "There are not six members of Parliament who could appeal on any public question directly to the authority of Jesus Christ or of Holy Scripture without being laughed out of countenance. Mr. Gladstone could do it. So much personal respect would be accorded him; John Bright could have done it. Where are there four others of whom the same could be affirmed?" Will anyone maintain that the inspiring motive of British diplomacy or of British legislation is regard for the will, the interests, or the honour of Jesus Christ? Still farther removed from Christian ideals, and especially from the direct and explicit acknowledgment of Jesus Christ, are both the legislation and the administration of the American government. Unless it be some scattered islands of the southern seas, lifted by the hands of faithful missionaries and set like stars in the diadem of Immanuel, where is there a nation or a government in the world to-day which has consciously and openly accepted Jesus as its King, and engaged itself to keep His laws? Until the last crown has been cast at His feet, until the last earthly

sceptre is held subordinate to His universal sceptre, this remains an unfinished part of the work of the Covenanters.

III. The Covenanters witnessed for the right relations and mutual duties of Church and State. Their strenuous maintenance of the freedom of the Church from the control of the State did not comprise their whole work on this point. They saw clearly that these two Divine institutions, each serving God in its own sphere, owed important duties to each other. The Scripture teaches that kings are to be "nursing fathers and their queens nursing mothers" to the Church of God; and that "the nation and the kingdom that will not serve her shall perish." (Isaiah xlix. 23; lx. 12.) To determine these duties and to secure the due fulfilment of them by these high parties, was the constant aim of the Covenanters. The Acts of the reforming Parliaments and of reforming Assemblies displayed their high conception of these duties. I am not here to maintain that this conception was at all points free from mistake, or that the statements of these duties which they have left to us would not have been different if they had lived, and thought, and laboured in other lands, and amid other surroundings. But they saw clearly, and steadfastly maintained that the State should help the Church by the moral influence of its own high example in acknowledging Christ as King, and accepting His law. The State can powerfully assist the Church by discharging the whole duty of the State in its own sphere in accordance with the law of Christ; by repressing wickedness, by promoting good morals, by educating all the children of the Commonwealth in the common unsectarian principles of our holy religion, by bestowing the rewards, and honours, and trusts of government on those who are morally deserving. Thus, the State, without trenching on the sphere of the Church, develops such a state of society as is most conducive to the success of the Church in her work.

As to national provision for the support of the Church,

we are aware that special difficulties surround the question of establishment, or disestablishment, in these British lands. Endowments of land and other possessions, accumulated by the Church before the Reformation, were justly applied to the support of religion and education after the Reformation. These endowments can never be justly alienated from these purposes. But they ought to be so applied that the whole people, and not any one Church, to the disadvantage of others, may enjoy the fruits of them.

In the United States, the position of the State is generally understood and loudly proclaimed to be that of utter indifference not only to the Church of Christ but to the Christian religion in comparison with other religions. Mohammedanism, Judaism and Christianity, Romanism and Protestantism are declared to be on a perfect level before the law. This is the only inference which can be drawn from the absolute silence of their written Constitution of Government as to any religious idea. The situation in both lands calls for the steadfast maintenance of the ancestral testimony of our fathers. Not until these two great factors in human society have been taught their just relations and duties will their work be finished or their testimony crowned with success.

IV. The Covenanters witnessed for the right and duty of separation from unchristian Constitutions of Government. This was logically involved in their disowning the authority of the House of Stuart. If they would not acknowledge the authority which had forfeited its right to their allegiance, they would not have consented to incorporate in any with that government. In this, Moses was their prototype. He was adopted into the royal family, and, in a certain contingency, was heir to the throne of Egypt. But when the purple of the Pharaohs trammelled him in doing justice, he cast it off. So the radical Abolitionists of New England, like the Covenanters, laid down the sceptre of the elective franchise rather than use it to smite the slave. When this privilege

was coupled with the acceptance of the Constitution containing express guaranties for slavery, they refused to exercise the privilege. And here let me testify, as history will when it comes to be impartially written, that this position was to them, and to us, not only the attitude of consistency, but the attitude of greatest power. Our own Whittier speaks of the ballot which falls from the freeman's hand—

“As snow-flakes fall upon the sod,
But executes the freeman's will
As lightning does the will of God.”

But there is a power behind and above the snow-flake and the thunderbolt. It is the currents and forces that play in the upper air and determine the course of storms and the measure of their violence. And the power of public opinion, which creates parties, and multiplies ballots, is greater than the ballot. Our political dissent, on the high grounds on which we have maintained it, has done more, a thousand-fold, to arrest attention and thought, to mould public opinion, and to move the nation on toward the Kingdom of Christ, than all the votes we could have cast at all the elections for the last one hundred years could possibly have done. Until that testimony shall have wrought its desired effect, this will remain an unfinished part of the Covenanting struggle.

V. The Covenanters witnessed and laboured for the organic Oneness of Christ's Church. Quite as broadly written on the page of their sublime history as any of the preceding principles is their conception of the Church of Christ as One. The Reformed Church one Church in every reformed land, and the Reformed Churches of all reformed lands in fellowship with each other, despite their differences, was their glorious ideal, and towards that ideal they strove with the utmost consecration of mind and heart. James Renwick, in one of his letters, writes: “Oh, when shall those be agreed on earth who are agreed in heaven? Methinks, if my blood were a means to procure that end, I could willingly offer it.” The voluntary

division of the Church of God into sects, and acquiescence in this sectarian constitution of the Church as having manifest advantages over her organic unity, would have seemed to them a monstrous corruption of the Divine Constitution given to the Church by her Lord. In their "Informatory Vindication," and other documents, they described themselves as the "poor, wasted remnant of the suffering, anti-Popish, anti-Prelatic, anti-Erastian, anti-Sectarian, Presbyterian Church of Christ in Scotland." And not until all the scattered and divided friends of Christ, out of every sect under heaven, shall have been gathered into one glorious Œcumenical Church, on the basis of truth and Scriptural order, shall the testimony of our Covenanting forefathers be triumphant, or their most fervent prayers be fulfilled.

Mr. Chairman, and members of this Covenanters' Convention: These principles set us with our faces to the future. We do not stand looking back at the past and worshipping our ancestors. We do not pitch our tents in a graveyard, and say, "It is good for us to be here." Thorwaldsen, having finished his masterpiece of sculpture, wept because he had realized his highest ideal, and the future held for him no possible higher achievement. It will be long before our ideals are realized in human society. We are, indeed, the "heirs of all the ages;" but the future, too, is ours, and we follow after—"if that we may apprehend that for which we have been apprehended of Christ Jesus." But the privilege of hope carries also with it an obligation. In the immortal "Queensferry Paper," Richard Cameron, with prophetic spirit, declared: "We bind and oblige ourselves to defend ourselves and one another, till we shall overcome, or send our cause down under debate to our posterity, that they may begin where we end." Let us, to-day, in utmost sincerity, accept this obligation, and renew this vow.

Mr. Andrew Symington Gilchrist, Delhi, N.Y.: At the

great riot in New York, in the days of the Civil War, which hastened the downfall of American slavery, a meeting was held in the Cooper Institute, New York, in which the pro-slavery mob would not allow any man to speak; but the late Rev. Dr. J. R. W. Sloane arose and said that he was named for a man who was tried and beheaded for high treason—James Renwick—and then they gave audience and listened. I was named for a man that stood up in Scotland and contended for the cause of Scotland's Covenants, who was a faithful and true Covenanter, witnessing for the whole truth, and never faltered. He fought the good fight, he kept the faith, he finished his course, and now enjoys the crown of life given to all that are faithful unto death—that man was Dr. Andrew Symington, of Paisley. He was a grand and noble Covenanter. It has been said by some that if he had lived, he would have gone into the Free Church. Never; that is a slander on the memory of that grand and noble man. He often said that when he was gone there would be a great falling away. The time did come when many Covenanters did desert the standard. Well do I remember that in this city of Glasgow there were four or five congregations of Covenanters, and all over Scotland there were strong congregations of loyal Covenanters and faithful ministers, witnessing for the truth, and holding up the banner for Christ's Crown and Covenant. But the cause for which they witnessed, being Scriptural, shall never perish. No part of revealed truth will ever be lost—the seed of it is immortal. All flesh is grass, and the grass withereth, but the "Word of the Lord endureth for ever." Though witnesses for Christ's Crowns fail wilfully, and go back in the day of battle, yet the promise shall be fulfilled that "To Him every knee shall bow."

Mr. W. J. Hodge, Stranraer: I cannot resist taking the opportunity of saying with what pleasure and admiration I have listened to the addresses and papers from our American friends. I have long esteemed them as zealous for the faith,

but a nearer view of them has heightened that esteem. Lately I have met with Mr. Edgar in Stranraer—whose admirable discourses would long be spoken of there—and on introduction had called him “American Cousin”—a title I am proud to claim in respect of my relationship to the late Dr. Chas. Hodge of Princeton. Now I would claim them as brothers. Their defence of the cause of Covenanting was equal to, if not above, our own. Covenanters had a cause worth contending for—a cause that would assuredly triumph.

P S A L M CII.

BUT Thou, O Lord, shalt still endure,
From change and all mutations free,
And to all generations sure
Shall Thy remembrance ever be.
Thou shalt arise, and mercy yet
Thou to mount Zion shalt extend;
Her time for favour which was set,
Behold, is now come to an end.

Thy saints take pleasure in her stones,
Her very dust to them is dear.
All heathen lands and kingly thrones
On earth Thy glorious name shall fear.
God in His glory shall appear,
When Zion He builds and repairs,
He shall regard and lend His ear
Unto the needy's humble pray'rs;

Th' afflicted's prayer He will not scorn,
All times this shall be on record:
And generations yet unborn
Shalt praise and magnify the Lord.

Rev. William Russell, M.A., Ballenon, led in prayer.

NATIONAL REFORM IN THE UNITED STATES.

By the Rev. H. H. GEORGE, D.D., Beaver Falls, Pa.

THE theories of government have been on trial since earliest history. They have passed through such evolutions as patriarchal, and tribal, and judgeship, and monarchy, absolute and limited, and more and more limited. There is now on trial more than one experiment of a government residing in, operated through, and wielded by the people, known as a Republican form. This is the form in the United States. As God is the author of government, whatever be its form, and has a right to its allegiance in whatever country established, enjoining upon it everywhere as its first duty to own Him, and give the kiss of loyalty to His Son, the failure of the United

States Government to put itself in right relations to God has ever been a matter of deepest concern to many thoughtful minds and devoted Christian hearts.

The more painful was this the case, because of the many, very many Providential encouragements to do so, and the many and weighty and unanswerable reasons why it should do so. Let us glance at the steps that led up to the formation of our constitution. Standing as we do this day on British soil, we are glad to bear testimony to the valuable aid given to our early civilization by the departed Kings of England. In the charters they granted to the early colonies they carefully wove into them a clear recognition of Christianity. For example, King James I., in a charter given for the settlement of Virginia, speaks of "colonists setting up governmental institutions in America as having desires for the furtherance of so noble a work which may, by the providence of Almighty God, hereafter tend to the glory of His Divine Majesty in Propagation of the true Christian religion to such people as yet live in ignorance of the true knowledge and worship of God." The same sovereign, in his charter granted to New England, Nov. 3, 1620, speaks of the "proposed settlement as being undertaken in hope thereby to advance the enlargement of the Christian religion to the glory of God Almighty." The charter granted by Charles I. to the Massachusetts Bay Colony, March 4, 1644, affirmed that the principal end in the royal intention of planting that colony "was the winning and inviting of the natives of the country by the good life and orderly conversation of the colonists to the knowledge and obedience of the only true God, and the Saviour of mankind, and the Christian faith." Charles II. to William Penn says: "His desire in transplanting an ample colony across the ocean was to reduce the savage natives by just and gentle manners to the love of civil society and the Christian religion." Such charters as these, together with the character and spirit of many of the early colonists, reveal the sacred birthright of American insti-

tutions. Note especially the cabin compact of the Mayflower before landing on Plymouth Rock—"In the name of God, Amen. We whose names are underwritten, having undertaken for the glory of God and advancement of the Christian faith, etc., etc., do, by these presents, solemnly and mutually in the presence of God and one another, covenant and combine ourselves together into a civil body politic for our better ordering and preservation and furtherance of the ends aforesaid." The infant nation was dedicated to God in covenant.

The subsequent compact of these colonists breathed the same Christian spirit. Their laws were strict as against Sabbath desecration, blasphemy, profanity, and vice and immorality generally. The articles of confederation, and the thirteen original State constitutions, all except one, contained explicit acknowledgment of God and Christianity. With such antecedents, so many of them, and so almost universally interwoven with genuine Christian sentiments, it has ever been a matter of exceeding amazement, as well as great grief, to many that the Convention that framed the constitution of the United States should have so completely left out of that instrument all direct allusion to the name of God, and every hint of reference to Christianity. The fact of this fatal omission is not disguised; the reason of it does not come within the range of this essay. From the very first many good men felt it to be a grave and serious mistake. The will of the people was made the source of all authority and power, when the Scriptures plainly assert God to be the source of all authority. "There is no power, but of God." This leaving God out of the constitution, and substituting the will of the people, has been the fruitful source of an unlimited growth of Secularism for more than a hundred years. Legislative Halls have been brought under the influence of it, and political parties have been saturated with it, until at times the declaration "that politics has nothing to do with religion" has gained not a little popularity. From the first there were a

few who lifted their protest against the fatal omission in the constitution, and a few have been maintaining this dissent ever since; but years have passed without much to indicate that this protest was even heard and much less heeded.

For the first half-century or more of the nation's history its work was of a material character, levelling the forests, opening up lands for cultivation, building cities, laying lines for commerce, and furnishing the facilities generally for living. During this formative period the moral omission was not seen in such damaging effect. But as wealth increased, with its attendant evils, and emigration poured in from all countries, beliefs, theories, and opinions of all kinds prevailed. Unbelieving and sceptical men asserted their claims, and appealed to the constitution for protection. They declared there was no God, no Christ, and no morals found written there. Sabbath laws had no basis in the constitution. Chaplains in the Army, the Bible in the schools, and Thanksgiving Days were not noted in the bond. Such as these opened the eyes of men that had been closed to see that the enemies of religion had the advantage from the dead silence of the constitution on all such moral questions. While here and there a man was preaching, another lecturing, and another writing so as to keep the light of a nation's duty to God from going out, at length a Convention for Prayer and Conference was called in Xenia, Ohio, February 4, 1863. On the programme of this Convention one session was devoted to the consideration of Religion in the State. The discussion at this sitting turned upon a paper submitted by Mr. John Alexander, lately deceased, containing in substance the basis of the National Reform movement.

A similar Convention was held, without any knowledge of this one, at Sparta, Illinois, just two days later, in which was adopted a pledge to endeavour to bring the nation to repentance toward God, and to a faithful administration of the government according to the principles of the Word of God.

The result of these and subsequent meetings was the organization of the National Reform Association in the following year, 1864, in the city of Allegheny, Pennsylvania. From that time until now the work of the Association has been of an educative character. By Conventions held in the principal cities of the country, the public attention has been called to all phases of the subject. Able men, from year to year, have given clear and exhaustive discussions upon such phases of the question as, e.g., "The religious defect of the United States Constitution," "The relation the State sustains to God and religion," "The rightful claim that the Lord Jesus Christ has upon every nation to render to him faithful and constant, and loyal obedience"—all, indeed, of the fundamental questions of political science. The nation needed instruction on the subject of its relation to God. The entire absence of all reference to such a relation by the constitution has led statesmen to consider all State matters without any reference to it from a purely economic or worldly standpoint. The divine injunction to kings to be wise, and judges to be instructed to serve the Lord and kiss the Son, did not so much as seem to enter into their minds. They were uninstructed upon the subject. Led by the Spirit of God, the National Reform Association directed its first efforts to the imparting of such instruction. Its literature, its lectures, its conventions were a discussion of principles. The Bible was the text-book, the rights of God the theme, and the duty of nations the object that was pressed. In this way, for a score of years, precious seed was sown broadcast over the land. The brightest minds of the country came to the advocacy of the cause in able and conclusive arguments. Men of high standing, as Dr. J. H. Seeley, President of Amherst College, Massachusetts; Dr. J. H. M'Ilvaine, of Princeton College, New Jersey; Dr. A. A. Hodge, of Princeton Theological Seminary; Dr. J. R. W. Sloane, of the Allegheny Reformed Presbyterian Theological Seminary; Dr. Herrick Johnson, of the M'Cormick Theological Seminary, of Chicago; Dr. Tayler Lewis, of Union

College, Schenectady, New York ; Judge Strong, of the United States Supreme Court ; Judge Bennett, Professor of the Law, University of Boston, Massachusetts ; and Dr. S. F. Scovel, President of Wooster University, Ohio, gave character to the movement and placed it in high estimation before the people. A small book, entitled the "Hand-Book of American Christian Civil Government," was prepared by Dr. McAllister, intended especially for the use of secretaries and other active workers of the Association. This work was a brief discussion of the principles of political science as it connects with religion, a collection of historical data, and carefully-quoted authorities, bearing upon the nation's connection with Christianity. The wide demand for this book led to the preparation of a new and larger edition of the present "National Reform Manual."

It was born, as the writer says, "like the movement of which it briefly gives the history and principles, of intense love of country, and earnest desire to do something for her welfare." Its influence has been so telling that the Association has just resolved to print a larger edition of it in paper binding to be distributed at the lowest possible cost to all who have interest enough to read up the subject. This sowing of good seed for twenty years has long since been producing its rich harvest. Reading, thinking men, know of the subject of National Reform. Many politicians and statesmen know of it, and are beginning to enquire for more light upon it.

While, in the earlier years of the work, the discussions were directed more to the principles involved, setting before the public mind the true theory of Civil Government, in later years they have turned rather to such practical questions as Sabbath observance, temperance, protection of the marriage relation, Bible in the schools, and such like, showing that the protection of these features of our civilization depended upon the nation's acknowledgment of Christ, and His law as the supreme standard of its legislation. Early in the work, an

organization known as the Liberal League put out its manifesto in direct antagonism to the idea that a nation should have anything to do with either God or religion. Among its demands are these—"That the employment of chaplains in congress, in State legislature, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued; that all religious services now sustained by the Government shall be abolished, and especially that the use of the Bible in the public schools, whether ostensibly as a text-book, or avowedly as a book of religious worship, shall be prohibited; that the appointment by the President of the United States, or by the Governors of the various States, of all religious festivals and fasts shall wholly cease; that the judicial oath in the courts and in all other departments of the Government shall be abolished; that all law, directly or indirectly enforcing the observance of Sunday as the Sabbath, shall be repealed; that all laws looking to the enforcement of Christian morality shall be abrogated; and that our entire political system shall be founded and administered on a purely secular basis." Composed as this League is, of atheists, infidels, spiritualists, and agnostics generally, they have fought the National Reform Movement through every year of its history with unflagging zeal and untiring opposition; but their hostility has not been without its favouring effect upon the movement. Their bitter hatred to Christianity itself has steeled the Christian world against them. But the opposition of these out-and-out enemies has not weighed against the cause so much as the unconcernedness and indifference of many Christian people.

A historic sentiment has prevailed with some of these that the constitution is a sacred document, prepared, as it was, by revered fathers of the Republic in trying times, and that it is not to be interfered with. Others declare that the Government is Christian now, and would not be any more so by the introduction of an acknowledgment of God and Christ into

the constitution ; others, again, that the people are first to be made Christian before the introduction of any formal acknowledgment of Christianity can be of any use ; and others still, that Church work is to be confined exclusively to the spiritual realm, with no responsibility for the political situation. These and many such views have closed the ears, shut up the hearts, and paralyzed the energies of many who would be friends to the cause if such cobwebs of inherited and educated beliefs were swept from their vision, and such shallow thinking were counteracted by an intelligent investigation of the subject.

As the cause advances many are opening their eyes, and thousands are coming over to be its friends who were indifferent or opponents before.

The National, State, and District Conventions have one after another made their mark for good. Convention reports have at times been printed in pamphlet form and widely circulated. Also, the newspapers have given extensive reports, and special discussions have been put into tracts, and sent broadcast over the country. The "Christian Statesman," a weekly journal devoted to this reform, has been in successful operation from the beginning of the movement, and perhaps more than any other one thing has been instrumental in giving publicity and efficiency to it. For almost twenty-five years it was under the able editorship of Rev. Drs. T. P. Stevenson and D. McAllister, whose faithful and efficient work gave a weekly impulse to the cause. After that, it was under the editorial control of Drs. W. F. Crafts, J. T. McCrory, and W. J. Robinson, who wielded it to the eminent advantage of reform ; and for the last two years it has been edited and published by Dr. McAllister, who gives to it no uncertain sound upon every moral question, and especially that bearing upon the nation's duty to acknowledge God and His Christ. The influence of this able paper cannot be computed. It is widely known, and held in high estimation by hundreds of ministers, and thoughtful Christian people all over the land. National

Reform agents and secretaries have been kept in the field ever since the work started—more or fewer from year to year as the resources justified. Prominent among these were Rev. Dr. R. C. Wylie, now pastor at Wilkinsburgh, Pennsylvania; Rev. W. J. Coleman, now a pastor in Allegheny City, Pennsylvania; Rev. M. A. Gault, editor of the "Christian Cynosure," Chicago; Rev. Wm. Weir, Washington, Pennsylvania; and Rev. J. M. Foster, pastor in Boston, Massachusetts. Colleges, seminaries, and universities have been viewed as strategic points where good work has been done among professors and students by a series of lectures on the salient points of the movement. Students thus indoctrinated in the principles of Christian Civil Government have in turn become centres of influence to radiate these sentiments from their home stations.

Watering-places and summer resorts have been utilized to bring the subject before public attention. All Christian benevolent societies have been taken into co-operation, and allied with the work so far as it was practicable to do so; and just now we are feeling very hopeful that the Christian Citizenship movement taken up by the Christian Endeavour and other young people's societies, the greatest and grandest uprising that America has ever seen, is soon to become one with the National Reform Movement. If pursued logically and conscientiously, it must; for only a clear and explicit recognition of God and Christianity in the fundamental law of our land can comport fully with Christian citizenship. The people now so ardently engaged in Christian work, and notably Christian citizenship, will soon come to see and feel that only that nation that owns its exalted King can send forth such laws as will be suitable to such a citizenship. This movement has always steered clear of sectarian or denominational distinctions. It has been a citizen's movement, not confined to Church members as such, but to citizens irrespective of Church connections who have accepted the principles of Christian Civil Government. While all the

Churches have a representation in the membership of the Association, its unsectarian and citizen character takes it out from the realm of ecclesiasticism and binds together all patriots who are convinced that the highest welfare of the nation will be found in the line of Christian institutions. It aims to unite Christians of every name in the promotion of Christian Civil Government, and bind them together in a united host against all the demands of liberalism, the assaults of secularism and the ruin that would necessarily overtake the nation from atheism and infidelity. Had our Association the power, it would fire every Christian heart, old and young, male and female, with a deeper patriotism than that that summoned hundreds of thousands to the battlefield against oppression, and enlist them in the greater moral conflict, rallying their united forces against greater enemies who are aiming a more deadly blow at the nation's life. Under our banner, on which is inscribed "*Pro Christo et patria*," we have sent out our trumpet call for volunteers from every rank and territory and home, invited them to come and join us in a campaign never to end till He whose right it is shall be proclaimed Governor of our nation.

But while the limits of this essay will not allow even a hint at many of the various practical efforts put forth by the National Reform Association, in the last thirty years, to press this question before the American people, my brief would not be complete without an allusion to the last kind of effort put forth, viz., that of bringing it directly before the Congress of the United States, and asking that such an amendment to the constitution be submitted to the people as will recognize God as the source of all authority in Civil Government, Jesus Christ as the Ruler of nations, and His revealed will as the supreme standard in all legislation. Such a petition was urged before the Congress two years ago, but, after a very considerate hearing, no action was taken. It was brought before them again this last winter, Representative Morse of

Massachusetts introducing it into the Lower House, and Senator Frye of Maine into the Senate. A hearing was set by the Judiciary Committee of the House for March 11th, 1896, at which time opponents were gathered from every side of the opposition—the avowed atheist that knows no God, the infidel that denies the Bible, the unitarian, the spiritualist, and the Jew. These all opposed the movement because they opposed Christ. They do not know Him, they do not love Him, and hence they do not want this Man to rule over them. One Christian gentleman, a seventh-day Baptist, was in their company opposing it from an incorrect view of the nature of the movement and a false view of the imagined results of it. The discussion was set for two hours, and lasted over four, during which the deepest interest was manifested. The members of Committee were aroused to a vigorous consideration of it, and were intensely anxious to find out more about it. They asked for books upon the subject, that they might investigate it farther. Never before had such an opportunity been given to bring the whole movement in all its variety of phases under the attention of the public. A single fact cannot, in justice, be here omitted, that Rev. Dr. McAllister occupied the floor for more than two hours, under the fiery fusillade of questions from opposing members of the Committee, and especially from furious atheistic and spiritualistic antagonists, and was enabled by strength and wisdom imparted to him to triumphantly silence the opposition.

After this full hearing, the Committee deemed it wise to postpone a decision upon the question till the next session of Congress that will convene the coming December of this year. This leaves the amendment a pending question before the Congress and the country for a year, bringing us to a crisis in the movement the like of which we have never seen. This very fact of it being an open question has sent a thrill throughout the Christian realm of America. Men whose eyes were half-closed are coming to see that it means

a decision, a national decision, between the secular and the Christian theory of Government. Neutrality and indifference can no longer be tolerated; but a choice has become imperative—either the nation must accept the claims, and bow to a reigning Christ, or it must reject Him. What will ye do with Jesus? is the burning question ringing down along the lines and grooves of our national life. Never was the public mind more sensitive and the public ear more eager to hear, than it is to-day. The announcement of a meeting, with a speaker to discuss the pending amendment, will usually crowd the Church or hall to its utmost capacity, and men who have been indifferent will often stop to say, "Now that the question is before the country it must be settled, and settled for God and the right." The Association is calling out every resource, rallying every force, and rousing every energy for the conflict. Efforts are inaugurated to reach, as far as possible, every Church-court and conference, and enlist their attention to recommend pastors to bring it before their people, to preach about it, to have petitions signed, letters written, and local newspapers interested.

Benevolent Associations are to be reached through their officers and leading representatives, and when it can be done the matter will be brought before the State Legislatures, and their favourable aid solicited. An organ of the Christian Endeavour Movement, published in Chicago, and sent out monthly to a hundred thousand readers, has just sent us word that its columns are open to the discussion of the Christian amendment. A thousand dollars have just been raised to pay the postage in one cent stamps of a hundred thousand letters to the protestant ministers of America, each envelope to contain a copy of the hearing at Washington, a copy of the petition to Congress, and eight or ten short pointed tract-arguments on the different phases of the movement, appealing to every friend of Christ to bestir himself, and arouse to the momentousness of the occasion.

A stenographic report of the hearing at Washington was taken by the Committee of Congress. At first they hesitated about its publication—discussed a motion to publish 2,000 copies of it; but the demand for it became so pressing they have already published 6,500. A full and comprehensive report of the same hearing was taken by Dr. T. P. Stevenson, of Philadelphia, which has been electrotyped by the Association, and is being circulated far and fast as resources can be secured to send it.

We are looking forward to the national gathering of the Christian Endeavour young people at Washington in the month of July—a convention estimated at 70,000 earnest Christian workers. We hope to have a number of active men and women at the capital during this convention with all the literature they can distribute, and a deep desire to kindle enthusiasm in as many of these young hearts as they can reach, so that they in turn may carry enthusiasm to every neighbourhood where they reside.

We have already located our next annual convention in Philadelphia, some time during the early months of winter, when we hope to have a larger and more telling convention than ever before.

Brethren of this international convention, we want your endorsement, your sympathies, your prayers, your whole-hearted co-operation in this the grandest hour of the grandest movement the Lord has allowed to be inaugurated in modern times—the summoning of a mighty nation to put the crown of honour upon the brow of Him who is all nations' rightful King; the enthronement of Him to whom God has given the throne of universal empire, because He humbled himself and became obedient to death, even the death of the Cross. Whatever may be the results of our efforts in this momentous struggle, let us do our feeble part in echoing back the loud voice of the ten thousand times ten thousand living ones about the Throne, as they are shouting, "Worthy is the Lamb that

was slain to receive power, and riches, and wisdom, and strength and honour, and glory, and blessing. To Him be glory and dominion for ever and ever."

DISSENT FROM UNSCRIPTURAL POLITICAL SYSTEMS.

By the Rev. R. C. WYLIE, D.D., Wilkesbarre, Pa.

MEMBERS of the Reformed Presbyterian Church in all lands occupy what is known as the position of dissent from the civil governments under which they live. This political attitude, differing widely from that of other Christian citizens, calls for and is capable of receiving clear, logical support. To state and defend this position is the task now to be undertaken.

I. It is important that the position of political dissent be clearly and correctly stated. Thousands of citizens, because of indifference, take no active part in politics. But this is not political dissent. Thousands, in the exercise of the right of expatriation, remove from one country to another; but they may or may not be political dissenters. In every country there may be found those who have exercised this right, and who have not become naturalized in the country of their adoption, and who therefore take no part in politics. But the position of these aliens and that of political dissenters are not the same. It is sometimes said that political dissent is the giving-up of political rights, because of the sinful conditions on which those rights are to be secured and exercised. But this statement overlooks the fact that the act of dissent is itself the exercise of a political right, and in certain circumstances may become the most important of political duties.

In defining the principle of dissent it is maintained that the nation derives all its authority from God, is subject to the dominion of Jesus Christ, and that the moral law is binding in the sphere of politics both upon the nation itself and upon individual citizens. In every nation there are certain well-

established and well-known principles according to which the functions of government are performed. These principles may be formally stated, as in the Constitution of the United States; or they may find expression in various acts, treaties, and decisions, as in Great Britain. In either case there is a settled compact, and there should be a distinct recognition of the Scripture principles of civil government in its relation to God, to Christ, to the Bible. Political dissent, as we hold it, is a refusal to accept the compact by which the nation has chosen to exercise the functions of civil government, because of its unscriptural character.

II. The method of applying this principle is next to be considered. Dissent is a principle that has many applications in the social sphere. In every public assembly a vote with the minority is a dissent from the action of that assembly. In matters of sufficient importance the dissenter may claim the right to have his dissent recorded in the minutes of the assembly.

There are many voluntary associations both right and proper in their aims, principles, and methods, but being composed of fallible persons are liable to err in judgment. Members of such associations may record their dissent in such cases and still retain their membership. But when such a society becomes immoral, either in its principles, aims, or methods, the consistent dissenter must come out and be separate. So long as a Church is Scriptural in its constitution, though it may make mistakes, dissenters may retain their connection with it, satisfying their consciences by recording their dissent from any action which they deem unscriptural. But when the Church abandons fundamental principles in doctrine, government, or worship, so that she is no longer Scriptural in her constitution, consistency requires that dissenters come out and be separate, and that they form an ecclesiastical organization on Bible principles.

Only in a limited measure does dissent in the Church and

in purely voluntary associations illustrate political dissent. In the political sphere as elsewhere a minority vote is a dissent from the action taken. We may record our dissent too by petitioning the government to right whatever we conceive to be wrong in its constitution, laws, and administration. But the nation sustains a different relation to the land from that sustained by voluntary associations and by the Church. Political dissent, when carried to the point of separation from the existing political or governing society, must differ from ecclesiastical dissent in a similar case in that a new rival society cannot be formed unless a successful rebellion is inaugurated. But political dissent is not rebellion nor the equivalent of rebellion. On the other hand, it is consistent with the purest patriotism and the most loyal devotion to our country. The problem for the political dissenter is, how to adjust his relations to the existing government so as to stand aloof from the governing society, in so far as it is immoral, and yet not occupy the position of rebellion or disloyalty. In the solution of this problem it should be remembered that there is a three-fold relation ordinarily sustained by the people to the government, namely: under, over, and in the government. As individual citizens, we are all under the government, and are subject to its constitution and laws. When these require immoral action there is a species of dissent which we must practice, on the principle that we must obey God rather than men. But this is not the kind of dissent now under discussion.

The nation as a moral person of which we are all members is over the government. Though civil government is a divine institution, the existing government in any land is the creature and servant of the sovereign political body called the nation. This government we may alter at will. As members of the nation we are to bear our share of responsibility for the character of the government, using every proper means to make it better, and opposing every effort to make it worse.

Dissent does not alter our relation to the nation. God is the creator of nations. It is in families and nations that we all have our being. Dissent can no more separate us from the nation than from the human family.

All officers of government and all who vote for them are in the government. All such accept the political compact and agree to administer it as it is. While political dissent does not change our relation as citizens under the government, nor separate us from the sovereign national body that is over the government, it brings to view a fourth relation, namely: outside the government. Before taking this position we should make sure that the circumstances demand it. In politics, as elsewhere, there are degrees in the application of the principle of dissent, since there are degrees in the heinousness of the evils because of which we dissent. Not every political evil requires the dissenter to take his stand outside the government. There are three classes of national sins, namely: sins in the constitution, sins in the legislation, and sins in the administration. Each of these may be divided into two classes, namely: those which relate to fundamental principles and those which relate to subordinate matters. While there are thus presented six general classes of national sin, only one requires dissent by separation from the governing society. If the evils are solely in the administration, whether they relate to matters fundamental or not, we are to retain our place in the governing body, and strive for reformation by securing an administration in harmony with the Christian constitution and laws. In the Hebrew nation, and in Scotland during the period of the Covenants, the work of reformation had for its object not the amending of the constitution, but the bringing of the administration back and up to the constitution. The Sanquhar and other similar declarations disowned, not the constitution but the administrator of it, who trampled it under his feet. If the evils of the government are only in the legislation,

dissenters may still remain in the governing body in so far as they are not required to support immoral legislation, and in that body labour for a reform of the laws. If the evils of the government are constitutional, but relate to minor rather than to fundamental principles, the dissenter may still retain his place in the government, and labour in the ordinary way for the amendment of the constitution. But if the evil is both fundamental and constitutional, the consistent dissenter will come out and be separate from the governing political body. And this is the kind of dissent required to-day.

III. We are now to consider reasons by which this position is sustained.

On no other position can we free ourselves from responsibility for the nation's sins. This statement is made, of course, with reference to a nation whose sins are fundamental and constitutional. There are multitudes of evils in political life to-day which call for reformation. The evils of intemperance, Sabbath breaking, the wrecking of families by an unscriptural divorce system, are sustained by law. There are evils in connection with our city governments, evils practiced in legislative bodies, in courts of justice, and at the ballot box. But the position now maintained, and on the basis of which separation from the governing body is advocated, is that there is fundamental evil in the constitution of government, and these public crimes are only symptoms of the deep-seated constitutional disease.

In the United States we have a written constitution which may be read in half-an-hour. It is the nation's fundamental law. All statute law must rest upon it. To it all national and State officers are sworn. To determine whether or not it is Scriptural is an easy matter. It contains no recognition of God as the source of authority, of Jesus Christ as the Ruler of Nations, and of the Bible as supreme law. Even the form of oath prescribed in Article II., Section 1, is destitute

of any appeal to God. In this document there is no basis for moral legislation touching the Sabbath, the saloon, the family relation, or any other moral issue. While the United States has many Christian features, no authority has ever yet pronounced the government to be Christian. The Supreme Court once declared the nation to be Christian, but they borrowed the expression from our National Reform literature, in which the Christian character of the nation is employed to prove, not that the government is Christian, but that it ought to be. The treaty made with Tripoli in 1797 declared that "The government of the United States is not in any sense founded on the Christian religion." The evil, therefore, being both fundamental and constitutional, the political dissenter must, if he would be consistent, take his stand outside the governing body.

The argument with reference to Great Britain is substantially the same with certain minor differences. In the United States there is an unwritten constitution, the principles of which are embodied in the written constitution, and which give character to the administration. In the British nation there is an unwritten constitution, the principles of which are embodied in Acts of Parliament. While the British constitution is not formulated as in the United States, it is none the less definite and clear. It contains no recognition of God as supreme, of Jesus Christ as Ruler of Nations, and of the Bible as supreme law for the nation. While much of the legislation is in harmony with the moral law, much of it, on the other hand, is in conflict with that law. This immoral legislation is constitutional. The British Government does not ignore Christianity or seek to place all religions on a level, as is the case in the United States, but it sustains an unscriptural relation to religion. The Scriptures are hostile not only to certain features of the Churches that are established in Britain, but also to the very form of that relation which here exists between Church and State, so that, even if there were here a Church and State in all other respects sustaining

a Scriptural character, they are both unscriptural in the relation they now sustain to each other. By this relation the Headship of Christ over His own Church is eclipsed by the recognition of the reigning sovereign as the Church's head. By this recognition the freedom of the Church is invaded. Moreover, the British nation is chargeable with the sin of Covenant-breaking. The Covenants, National and Solemn League, were once part of the constitution of this empire, but they have been abolished as part of that constitution. It is not maintained that the nation did not possess the right to restate the principles of these covenants, to eliminate what might be without defection omitted, and to add what might be wanting to make their statements complete. But no new statement was given. On the contrary, there was the rejection of certain Bible principles and the substitution of certain human theories. In addition to all this, and as confirmatory of it, the oath to be taken by members of both Houses of Parliament binds to the "Preserving and upholding the supremacy of our Lady the Queen, Her heirs and successors, in all matters civil and ecclesiastical, within this realm, and other Her Majesty's dominions." Since these unscriptural conditions exist, how can those who are aware of them free themselves from guilt? Thousands of people in this island dissent from the Established Churches, that they may be guiltless in the matter of ecclesiastical relations. But if consistency requires dissent and separation from an Established Church which is unscriptural, why does it not require dissent and separation from the government by which it is established? Surely the government is the greater sinner of the two?

The Scripture argument for dissent is exceedingly clear. We are enjoined not to follow a multitude to do evil (Ex. xxiii. 2); not to be conformed to the world (Ro. xii. 2); not to be partakers of other men's sins (1 Tim. v. 22); not to be unequally yoked together with unbelievers, but to come out from among them and be separate (2 Cor. vi. 28); to abstain from every form of evil (1 Thes. v. 22).

Multitudes of Scripture texts could be added to these, in which the duty of keeping ourselves free from the sins of society is enjoined. It should be noticed that in all these texts the principle taught is, not that we are to abstain from immoral individual acts, but that we must so adjust our relations to the social body as to free ourselves from responsibility for its sins.

The position of dissent is enforced by the fact that it is conducive to clear moral vision. To become closely allied with sin destroys the ability to see its sinfulness. Those who are the deepest in politics are the most blind to the political sins of our day. To lose the power of vision with respect to political unrighteousness is likely to be attended by the obscuring of moral vision in other departments of social life. To see sin as it is we must stand aloof from it. We separate and dissent from the sins of the government because we perceive them, and we perceive them all the more clearly because we separate from them.

Another reason for the position of political dissent is that it is the position on which the most effective reform work can be done. Dissent is sometimes spoken of as though by itself it freed the dissenter from responsibility for the nation's sins. This is a mistake. The dissenter more than any other citizen is bound to work for national reformation. To him it is given to see more clearly than others the need of moral reform. The position of dissent is the proper attitude for striking national sins a deadly blow, and woe to the people who take this position and fail to strike! Upon them will rest the curse of Meroz.

If the position of dissent can be successfully controverted it must be on one of the six following propositions:—

1. That the existing constitutions of government are Christian. The fallacy of this position consists in confounding a government having Christian features with a Christian government. If the argument presented above as to the

unscriptural character of both the British and the United States' constitution is true, the effort to overthrow the position of dissent on this ground is futile.

2. That there is no binding obligation resting upon the nation to acknowledge Christ and the Divine law, that there is consequently no sin in failing to make such a recognition, and therefore it is no sin for individuals to accept the existing compacts of government. This position simply means that the secular theory of civil government is true, that it is a mere human device deriving all its authority from men, that it is not put under Christ as Mediator, and that in politics there is no moral standard. Against such a position we have the almost unanimous testimony of political science, the voice of the Churches and the Word of God.

3. That while the existing governments are sinfully defective it is not a sin to vote and hold office under them. To enforce this position the cases of Joseph, Daniel, and Nehemiah are quoted. But these men were not required to accept and administer an unscriptural compact of government. The objection overlooks the fact of the two-fold responsibility for national sin. There is first of all the sin of the composite moral being the State, which is one and the same in all the ages of its existence, and on which rests the guilt of the fathers until repentance and reformation take place. There is also the sin of individual citizens, who become partakers with the nation in its sin unless they dissent from it.

4. That while existing civil governments are not Scriptural we must vote, hold office, and perform all other political duties to secure the desired reformation. This position means that it is right to do evil that good may come; that the end sometimes justifies the means; that the way to national reformation leads through transgression of the moral law. Moreover, it discounts the value of testimony. Moral reformers would stultify themselves by taking such a position.

5. That the position of dissent is a hindrance to our Chris-

tian work. If dissent is a Bible principle it cannot be a hindrance when Scripturally applied. Christian work has two great departments: first, a saving work for individuals; and second, a reforming work for society. Dissent is the act of the individual and has its place in our work for the building up of individual Christian character, and in developing stalwart Christian reformers. Nations and governments cannot dissent, and in our work of reformation, not dissent, but "Be wise," "Serve the Lord," "Kiss the Son," is the message. The objection, therefore, is groundless.

6. That we are so completely allied with the nation that there is no escape from responsibility for its sins by dissent or otherwise until reformation is accomplished, and that it is vain therefore to dissent. This position completely merges the individual into the political society, destroys individual responsibility, confounds the distinction between nation and government, conflicts with the moral law, and tends to sear the conscience. It is also in conflict with the teaching of that Word which says: "Come out of her, My people, that ye be not partaker of her sins, and that ye receive not of her plagues."

We therefore continue to occupy our position of dissent from unscriptural political systems, accompanying it with diligent reform work, and with the prayer: "Arise, O God; judge the earth; for Thou shalt inherit all nations."

PSALM XLVII.

ALL people, clap your hands; to God
 With voice of triumph shout:
 For dreadful is the Lord most high,
 Great King the earth throughout.
 God is with shouts gone up, the Lord
 With trumpets sounding high.
 Sing praise to God, sing praise, sing
 Praise to our King sing ye. [praise,

For God is King of all the earth:
 With knowledge praise express,
 God rules the nations: God sits on
 His throne of holiness.
 The princes of the people are
 Assembled willingly;
 Ev'n of the God of Abraham
 They who the people be.

For why? the shields that do defend
 The earth are only His:
 They to the Lord belong; yea, He
 Exalted greatly is.

Rev. Andrew Holmes, Ballybay, pronounced the Benediction.

GLASGOW, THURSDAY, JULY 2, 1896.

Convention resumed at 10 a.m.

Mr. Thomas Hutchison, Belfast, presided.

Rev. R. H. Davidson, Derry, read Isaiah lx.

PSALM CXXXII.

For God of Sion hath made choice;
There He desires to dwell.
This is My rest, here still I'll stay;
For I do like it well.
Her food I'll greatly bless; her poor
With bread will satisfy. [saints
Her priests I'll clothe with health; her
Shall shout forth joyfully.

And there will I make David's horn
To bud forth pleasantly:
For Him that Mine Anointed is
A lamp ordain'd have I.
As with a garment I will clothe
With shame His en'mies all:
But yet the crown that He doth wear
Upon Him flourish shall.

Rev. R. J. Dodds, Missionary, Mersine, led in prayer.

The Chairman said: I feel it an honour to have been called upon to preside at this meeting. I think he were scarcely a Covenanter who would not do so, when we consider that here are assembled Covenanters from North, South, East, and West in friendly conference. I hope that these meetings may be pervaded throughout by unity of right aim, unity of right feelings, and unity of right convictions. From the programme in your hands it will be seen that there are four important papers to come before you at this meeting. The subject of the first paper, which is to be submitted by the Rev. Mr. Houston, of the Irish Church, should be dear to every Covenanter heart: "The Dominion of Christ over the Nations." We are also to have papers from two Scotch brethren, who have helped not only to make such a Convention possible, but have contributed largely to its success—I mean the Rev. John McDonald, of Airdrie, and the Rev. Dr. Kerr, of Glasgow, the father of the Convention. The fourth paper is from Rev. Mr. Moore, Geelong, Australia, who, though not with us in body, is here in spirit. He has for a long time in ministerial loneliness kept unfurled the banner for Christ's Crown and Covenant in a far-off land.

THE DOMINION OF CHRIST OVER THE NATIONS.

By the Rev. Professor J. D. HOUSTON, B.A., Coleraine.

My subject is not the Headship which of necessity belongs to Christ as God. The Divine Christ possesses an inherent sovereignty, underived, unbestowed, wide as the universe. Everything that being hath, nations included, His kingdom doth command.

But the Headship of Christ which I am to discuss is not His underived, unbestowed Headship. It is a Headship that is given to Him as the God Man, the Mediator. Let me in a word or two trace the genesis of it. How do the glory and honour and the prerogatives of it come to Him? Can we see any way down into the depths of the mystery of Divine wisdom and Divine goodness which shews the Son of Man, the humble, pain-wrung Christ, mounting up to the sublimest heights and regal dignity as God's Crowned King? We gather from Scripture that, in the economic arrangements of the Covenant of Grace, the only platform on which Jehovah treats with fallen men, the Son of God consented to become the Father's subordinate. Though He thought it not robbery to be equal with God, yet in pursuance of His glorious purpose of salvation He made Himself of no reputation, and took on Him the form of a servant. For this voluntary self-abnegation, for this willing impoverishment of Himself, as a fitting reward, Jehovah has highly exalted Him, and crowning Him with glory and honour, has made Him Head over all things. It is a restoration, a giving back to the Mediator, of the glory which he, in marvellous love, had laid aside. It is a re-investiture. We see the Son of Man emerging from the gloom of His shadowed life on earth and rising up out of the Baca Vale of His strong crying and tears, all radiant with many crowns on His head, all the glory which He had with the Father in solitary Divinity now given to Him as the God Man, the Mediator between God and man. Christ's Mediatorial Headship is an honour, a glory,

given to Him. "Him hath God the Father exalted to be a Prince."

For the time at my disposal I am limited to discuss one part of the universal Mediatorial Headship of the Son of Man. Not the least brilliant of the many crowns that are on the head of Christ is the crown of kingship over the nations of this earth. This crown He wears by indefeasible right. High in royal majesty He sits upon a Throne that is above the thrones of this world. He wears many crowns, symbols and badges of his varied and universal supremacy as Mediator. He is Lord over the inanimate creation. Physical nature is His servant. Change, upheaval, and depression are not outside His willing. He rules the elements, "fire, hail, snow, vapour, stormy wind fulfilling His word." He is Lord over the inferior orders of being, "beasts, and all cattle, creeping things, and flying fowl." He is King in Zion, King in the souls of believers, King and Head over His Church. Was there ever King who had such multiform royalty; on whose head glittered so many and so varied crowns? There is no limit to the supremacy of Christ. In all things He has the pre-eminence.

But our attention is invited to one bright crown that rests upon the brow of the Son of Man—the crown of His Headship over the nations. How comes He to wear this crown? Is it because He is of the house and lineage of David? Is it because the blood of ancient kings runs in His veins? Is it because He is the accredited heir of some century-old dynasty? Has He come to His Throne with clash of arms, heralded by the clarion trump of victory? No; not thus. But on this wise: The Omnipotent Father has, by special gift, placed the Crown of the kingdoms of this earth upon His head. "I will make Him, my First Born, higher than the kings of the earth." In carrying out this firm resolve, we find the Almighty Father putting it into the shape of a promise given directly to the Son: "Ask of Me and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession." This promise has been made good. Scripture lifts the veil and

permits us to look upon the grandest investiture, the most magnificent coronation that ever took place—the investiture of the Son of Man with royalty over the nations of the world—His coronation as King of kings. In the night visions the prophet Daniel saw the sight in all its sublime pomp, and he has, by inspiration, told us what he saw. “I saw in the night visions, and behold, One like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him, and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.” In token that the Mediator accepted this investiture; in token that He assumed the tremendous responsibility, listen to His own words: “Thou hast made Me the Head of the heathen (or the nations), a people whom I have not known shall serve Me.” Yes, the Son of Man is Head over the nations of the earth. He is King *de jure* and *de facto*.

What is the nature of this Headship? On what basis do the claims of the Son of Man to kingship over the nations rest? The very essence of Christ's Headship is moral right: justice and judgment are the habitation of His throne. It is not a Headship established and maintained merely by force. The principle underlying and pervading it is not “might is right.” Many of the great world potentates have had no moral right to reign. By treachery, by fraud, wading through seas of blood, they mounted to their lofty seats, and in the sight of eternal justice they were usurpers. But this King was pure: no guile was found in His mouth when He asked royalty of His Father. The sword that He girds upon His thigh is not made of metal dug from the mines of the earth. His triumphant progress is not tracked in blood and carnage. No; His sword is the mighty truth which must prevail, and He rides prosperously in His majesty because of truth and meekness and righteousness.

The doctrine of Christ's Headship over the nations is embedded in Scripture. Not David alone, but every holy man who shared in the writing of the sacred volume, could say, couldn't do anything but say: "I speak of the things which I have made touching the King." And we who devoutly read the book cannot but see His royal glory. In the sanctuary of Holy Writ we see the steps of majesty of our God and our Mighty King. As we walk through this Divine palace of truth we see His royal robes, His sceptre of power, His sword of State, all the seals and insignia of high office. In the light of Divine revelation He stands forth the King of nations: "The Governor among the nations," "the Prince of the kings of the earth." The Seer at Patmos had visions of the glory of this King. Referring to the struggle between Christ and the wicked world powers, represented by the horns of the Beast that ascends out of the bottomless pit, John says: "These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings." And again, in another vision, the opened heaven showed him the Faithful and True, sitting on a white horse, leading forth the white-robed armies of heaven. And as the prophet looked, he descried, blazoned in glorious letters upon His vesture and upon His thigh, the lofty name—"King of kings and Lord of lords." But what need any further to turn the search-light of the Bible upon Him who sits high in royal state? His paramount claims cannot be rejected by those who believe the Scriptures. If, therefore, we would retain the truth concerning Him we must enthrone Him in the very centre of our theology, and in the centre of our religion.

And He for whom such a lofty claim is advanced is infinitely worthy. He deserves to be placed in this regal position. He has purchased His advancement by work, and agony, and death. It is part of the glory that has followed His sufferings. "He humbled Himself and became obedient unto death, wherefore God hath highly exalted Him and given Him a name

that is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Now the doctrine of the Headship of the Son of Man over the nations is not a mere beautiful theory that poets may sing about, the treatment of which may adorn the periods of the orator. Firmly entrenched in Scripture, based upon the eternal fitness of things, this doctrine demands that it should be practically applied. It makes claims upon men who profess loyalty to Christ which they cannot evade. It marks out the clear lines of duty to the king, to the statesman, to the citizen. Nor is it a very difficult thing to determine these lines of duty. If we accept the root principle of utter loyalty to Christ it will not be difficult to trace the pathways of our action. The details of our position in the State, our attitude in regard to men and civil institutions, our refusal to enter certain alliances, our indifference to scorn and reproach, our disregard of the opinion or the fear of man, are all made plain as noonday, if we only grasp this one great principle, and let it dominate in us as it ought to do.

Let me now try to show what is involved in the honest holding of this grand doctrine. And while I do so, let it not be thought that I am describing a fair but impracticable Utopia, that I am inviting you to sail with the shadowy king to the island valley of Avilion, where falls not rain nor snow, nor any wind blows roughly. No, when I attempt to describe the righteous nation which keepeth the truth, to which the gates of Immanuel's kingdom shall open, I do not describe a fanciful community, the baseless fabric of a vision. No, as sure as God is God, as sure as Jehovah has laid the government upon the shoulders of His Son, as sure as righteousness shall one day prevail, sweeping before it self-seeking, indifference to the truth, and miserable expediency, the ideal shall become real, and all that the loyal witnesses for Christ's Crown and

Covenant have contended for, and prayed for, and suffered for, shall be gained. We are on the winning side, though just now the tide of battle may go against us. One day after convulsions that will shake men out of their sleep of apathy, that will compel them in their terror to give glory to the God of heaven, the great voice shall ring through the heavens, saying: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

Meantime, let us see what the practical admission of the doctrine of Christ's Headship over the nations involves and demands.

To begin at the foundation, the admission of this great doctrine demands that the constitution of States be shaped in accord with the word of the King. This is the amendment which the Governor among the nations requires to be inserted in every political constitution under the sun. Civil government is an institution of Christ; it is not the mere exponent of the social compact; it is not the outcome of the wisdom of many precedents adown which freedom broadens; it is not the completed machine to the making of which many statesmen have put their hands. *Vox populi* is not *vox Dei*. Britons and Americans talk boastingly of their glorious constitutions, taking to themselves the whole credit of making them. "Is not this great Babylon which I have built?" But they have yet to learn that the heavens do rule. Christ the King must have a hand in making our constitutions, the holy genius of His law must enter into them, the conserving salt of truth and righteousness must pervade them, if we would have them perfect and complete. It is curious and instructive to find that when heathen tribes, just converted to Christianity, set about framing a constitution of government they never dream of taking anything else than the Bible as a basis. In this regard they set an example to nations which have long enjoyed the light of truth. In the fresh enthusiasm of their conversion

the heathen at once recognize Christ as the Head of the nation, and admit His claims, while those who profess to be His people, and who glory in an inheritance of light, shut the door of the State against Him.

Again, the admission of this great doctrine demands that the administration of the constitution be in accord with the will of Christ. The Israelitish King on the day of his coronation had a copy of the law of God given to him, and he was required to write it with his own hand, that he might know it thoroughly, and that his administration in all its details might be conformed to it. The best constitution may be changed into an instrument of evil by a vicious administration. The working of the constitution should be along Scriptural lines. Men nowadays think and say that when we plead for this we plead for something utterly impracticable. A government erected and administered upon the principles of the Bible and Christianity has been scouted as altogether Utopian—a pious but harmless fancy. Perhaps the very last thing that statesmen would think of would be to plead for any measure on the ground that there is Scripture authority for it. Not Scripture; not the will of the King of kings, but political expediency and the personal struggle for place and power are the controlling influences in the Parliaments of men. The law of the King is contemned and set aside. Impracticable! Even professedly Christian men say: Right in theory, but utterly unworkable! Is the law of heaven unworkable? Is the wisdom of God at fault? Men cannot get rid of their responsibility in this way. It is treason to the King of kings to speak thus.

Once more, the doctrine demands that the rulers of the nations should possess qualifications of which the King of kings will approve. Scripture in the clearest manner points out the character and qualifications of those who are set to rule over men. Among the last words of David, the son of Jesse, we find the dictum of the Rock of Israel: "He that ruleth over men must be just, ruling in the fear of God." And the Wise

Man saith: "Mercy and truth preserve the king; and his throne is upholden by mercy." And Jethro's counsel to Moses sums up all the qualifications of rulers: "Moreover thou shalt provide out of all the people able men, such as fear God, hating covetousness, and place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." The fierce light that beats upon the throne and upon the seat of the statesman should reveal only the highest and purest morality. Alas, nowadays, it is not so. The last thing that is looked for in a statesman is moral character. Will he help the party? Is he a good Liberal, a staunch Tory, an unyielding Unionist? If such questions be answered satisfactorily, no matter about his moral character; no matter whether he is of any religion, or of no religion—a Jew, a Unitarian, a Papist, or an Atheist—"Measures not men" is the cry; but it is forgotten that good measures can never be brought in by bad men. In order to cover, or at least palliate, a most disgraceful anomaly, we find men who profess loyalty to Christ propounding the monstrous doctrine that religion has nothing to do with politics. Certainly the Bible teaches no such doctrine. It has been discovered by men, and put forward in order to calm their consciences, and to justify them in advocating the claims of the avowed enemies of Christ. But it is an atrocious doctrine. If Christ is King of nations, then assuredly Christianity, which is the religion of Christ, must fashion and shape all the political life of the nations, and men who guide the movements and developments of politics must be stamped with the stamp of loyalty to Christ.

There are not a few great questions that hopelessly perplex statesmen, the solution of which would be easy if the doctrine of Christ's Headship were practically admitted, but my time does not permit me to touch upon them—the question of International relationship; the terrible question of war; the question of the attitude of the State to social evils; the question of education; the question of alliance between Church and State. These questions demand solution, and they never will

be solved till statesmen come to their solution imbued with unqualified reverence for the law of Christ. It will only be confusion worse confounded till men out-and-out loyal to the King be allowed to undertake the management of them. These great questions must be left to others.

Let me say in conclusion : Let us grasp this great doctrine with all the tenacity of an enlightened faith, and look for the coming of the kingdom. Men think Christ will never come. Where is the promise of His coming? they ask in scornful doubt ; and few are found speaking a word of bringing the King back. Even His own followers sometimes, in almost despair, cry : Why is His chariot so long in coming? Why tarry the wheels of His chariot? But He is coming ; His kingdom is coming. We may not be able to discern the signs of its coming, but behind the shadows that obscure our sight, and bring damp gloom into our hearts, God is standing, directing the hidden movements that are bringing in the reign of righteousness. The Kingdom of God cometh not with observation, not with clash of arms, and pride, and pomp, and power.

“ But softly as the morning steals along the waiting sky,
So breaks the day when Christ reveals His endless sovereignty.”

The doctrine of Christ's Headship over the nations is the present truth, for which the Church bears testimony in the face of overwhelming odds. We have firm faith in it. Though it be now sown by feeble hands as an handful of corn upon the top of the mountains, we know assuredly that the fruit thereof shall shake like Lebanon—*Magna est veritas et praevalabit*. And the very central, mightiest article of that truth is the doctrine of the boundless sovereignty of the Son of Man. One day this great root principle, for which the little Covenanting band contends, shall send up glorious branches, yielding most precious fruits, affording food and shelter to the nations and tribes of men. “ But judgment shall return unto righteousness and all the upright in heart shall follow it.”

THE ATTAINMENTS OF THE CHURCH OF THE
SECOND REFORMATION.

By the Rev. JAMES KERR, D.D., Glasgow.

WHILE this title intends a statement of the attainments of the Church of the Second Reformation in her ecclesiastical capacity, the spiritual attainments of the leaders and members of that Church must not be forgotten. Indeed, the spirituality of the Reformers of the time was their highest and brightest attainment. The leaders of the Church of the Second Reformation were public witnesses for God indeed, but they were also men of God. They were men of lofty patriotism, but they were also men of the deepest piety. Illustrious Reformers they were indeed, but they were also illustrious saints. A Church may attain a high character for an intelligent grasp of the great doctrines of Revelation, and for the fearless application of them to the public questions and institutions of their times, but behind all there is a radical defect if a public testimony be not the expression of an impassioned devotion to the Saviour. Such a Church may hold in her hand Creeds and Confessions in perfect accord with the Scriptures, yet is she like the marble figure of human form in the gallery of art—beautiful indeed outward, but no throbbing pulse, no living soul. When the leaders and members of a Church, which maintains a Scriptural testimony, are men of genuine piety, then that Church illustrates the striking Apocalyptic figure of “A Wonder in Heaven: a Woman arrayed with the Sun, the Moon under her Feet, and on her Head a Crown of Twelve Stars.” The Second Reformation was “a great religious revival,” a time when sinners were saved and saints sanctified. In the seraphic fervour of the Reformers is found an explanation of the rise and progress and breadth of the Reformation. The saintliness of their character was the secret of their power. “They grew as the lily and cast forth their roots as Lebanon.” They that “do know their God shall be strong and do exploits.”

I. The Church of the Second Reformation accepted and contended for the Supremacy of the Word of God. The Word of God was the measuring line by which the Reformers would have all measures and methods in Church and State tested and regulated. Under the growth and weight of superstitious rites, dogmas of Popes, and decrees of Papal Councils, in mediæval times, the Church had been smothered and well-nigh crushed to death. The iron fetters of their captivity were almost too heavy for her to bear. But the time of her emancipation came. An eye from heaven saw her affliction, and an arm from heaven moved for her deliverance. "Thus saith the Lord: Let my people go that they may serve Me." The Reformation was a great mental and moral upheaval. Mind and conscience united in a magnificent rebellion. The Reformers announced in trumpet tones the inspiring doctrine embalmed in the Westminster Confession: "God alone is Lord of the conscience; and hath left it free from the doctrines and commandments of men." The Reformation was a rebellion accompanied by a submission. The conscience withdrew from obedience to the will of man and came into obedience to the will of God. The Church achieved her emancipation by achieving her submission. Her mind accepted the thoughts of the First Mind in the universe—God in His Word is now her sole Judge in appeal. By that Word the Reformers moved Scotland, and brought the Church and kingdom to the feet of Christ—yea, exalted them to the right hand of God.

The present assailants of the infallibility of the Scriptures are being thrown back in confusion. While the higher critics cry "Bibliolatry" at those who accept the inspiration and plead for the infallible authority of the Bible, they are putting forward theories which, if accurate, must infer the rejection of the Old Testament Scriptures as a mass of myths, invalidate the authority as teachers of the writers of the New Testament, and tear the crown of infallibility from the head of the Lord

Jesus as the "faithful and true Witness." If the Word of God be a book of myths, then banish it from our homes and schools, and arrest its circulation among the heathen at home and abroad. But the phalanxes of these "higher critics," armed with the weapons of infidelity, stolen from their graves in the past centuries, are wavering all along the line. Their theories, which they deemed impregnable, are being battered into brushwood by bricks from Babylon. In their chagrin and despair, they are flinging their tomahawks at one another; and may their self-extermination come speedily. Their theories will soon be like men at their best—"All flesh is as grass; and all the glory thereof as the flower of grass: the grass withereth and the flower fadeth, but the Word of the Lord endureth for ever." By this Word of the Lord the pious and learned Knox, Melville, Gillespie, Henderson, and Rutherford introduced and established the Reformation in Scotland, and by that Word alone can true Reform in Church and State be directed and maintained in any land.

II. The Church of the Second Reformation was Calvinistic in doctrine. Throughout the Scriptures, the great doctrines of the Calvinistic system come up continually into view. Those doctrines are older than Calvin, with whose name they are associated. They were found by Calvin and his fellow-Reformers in the Word of God. They were taught by Paul. They were taught by Him who taught with Authority. The distinctive feature of the Calvinistic system is that it gives prominence to the sovereignty of God. It is jealous of the honours of the King, the Lord of hosts. Its various doctrines are marshalled around the Throne, and from Him who sits upon it they derive their royal splendour. In their distress of mind and soul under Papal superstition and misery, the Reformers found rest and strength in touching the sceptre of the Sovereign of the worlds. They had a vision like that of John in Patmos: "Behold! a door opened in heaven . . . And, behold! there was a throne set in heaven, and One sat

upon the throne." Their hearts beat high, and their eyes brightened, as they saw amid "the armies of heaven" One with "many crowns on His head." They needed such a sovereignty as the Scriptures enthrone, if they were to face the otherwise insuperable difficulties by which they were confronted, and bring the nation into captivity to the Saviour-King. That theology has no royalty in it that slights the sovereignty of God—it is crownless, weak, worthless, a cumberer of the ground. Calvinism may be denounced as "a rigid form of belief," but, if so, it is "like our own Ben Lomond, an unchanging witness for the majesty of God, transmuting the very storms that have raged around its brow into fountains of gushing purity from its heart."

Calvinism was an indispensable factor in the production of the Reformations in the Continent and the British Isles. All the creeds and confessions of the Reformed Churches are Calvinistic. The Papacy and Calvinism have ever been irreconcilable, and ever shall. In John Calvin, Rome found a champion of liberty from priestcraft and popedom, against whom it has ever launched its bitterest anathemas. In its refutation of the Pelagian system, with the Arminian and other allied errors, the Synod of Dort performed a work for all time. Calvinism has ever proved itself the foe of ritualism and the friend of purity of worship. It has also ever proved itself the foe of tyranny and the patron of the rights of man. It has been the moving spirit in framing the free constitutions of the world. By it, the Scottish Reformers shattered the despotisms of Pope and Prelate and Prince—for the absolute sovereignty of God alone can overthrow the absolute sovereignties assumed and asserted by humanity. If Calvinism fail, political liberty will fail. If Calvinism die, Protestantism will die. If Calvinism perish, Christianity will shrivel away—its right hand will be struck with a fatal paralysis. If Calvinism be lost, the heart of the Missionary Churches will fail in its action—for a Calvinistic pulse alone carries the guarantee

of the evangelization of the world. It is pleasing to be able to chronicle some evidences of a Calvinistic revival. American theology gives a prominent place to the "five points." The ring of the recent Pan-Presbyterian Council was more Calvinistic than ever. And before this system yet every despotism in the world shall be flung off and all earth's institutions become royal in submission to that Sovereign who sits on the right hand of the Majesty on high.

III. The Church of the Second Reformation was a Covenanting Church. Her Covenant character was a distinguished attainment. The individual who enters into Covenant with God "reaches to things that are before." He is a man of noble stature who makes God his own, and vows with all his heart to maintain the kingdom of God. The light of heaven shines upon him, into him, through him. So, a Church. When a Church enters into Covenant with God, she shines forth as the morning, "fair as the moon, clear as the sun, and terrible as an army with banners." She is clothed with the glory of her Covenant God. When, in the reign of Asa, the people entered into a Covenant to seek the Lord God of their fathers with all their heart and with all their soul, "all Judah rejoiced at the oath." And when, in Greyfriars Churchyard, Edinburgh, in 1638, the people renewed their National Covenant, all Scotland rejoiced at the oath. And when, a few years later, the Solemn League and Covenant was entered into by the people at Edinburgh, and at St. Margaret's, Westminster, all Scotland and England rejoiced at the oath. Both Covenants obtained extraordinary popularity. The Church and nation decked themselves with ornaments and adorned themselves with jewels. Britain's Covenants with God were gems on Britain's crowns—her Covenant-crown her most brilliant ornament. At that time the people were a Covenanted host. In the exercise of that spiritual life which constrained them to enter into Covenant, deepened by their genuine surrender to God, they stood upon their feet an exceeding great army, all

bannered and marshalled, ready to do battle for the Lord of Hosts. "Great was the day of Jezreel."

Never till there be a revival of the spirit that prompted those large-hearted national and inter-national deeds, shall these Covenanted lands reach that love and loyalty to Christ which are indispensable to any Christ-honouring reforms in Church and State. Not till that spirit be revived shall the various branches of the Church of the Reformation be willing to have the "ear nailed high on the door-post" by a return to Covenant obligations. But when that revival comes, then they shall never rest till this "nailing up" be performed in the presence of assembled friends and foes. Then, too, may a union of those "Fragments," scattered through alienation to Covenanted attainments, be expected—a union which shall honour the memory of the Scottish Martyrs, and glorify the God of Scotland's Covenanted Reformation.

When the Reformed Presbyterian Church begins to be ashamed of the designation "Covenanting," she has commenced to lay aside her ornaments and dishonour her Lord. By that spirit she forfeits the right to claim a near relationship with those brave Covenanters whom their Covenant God sustained amid the fires of persecution and perfected in the furnaces of martyrdom. The Reformed Presbyterians of the States and Canada seem fonder of this designation than Reformed Presbyterians at home. Everywhere beyond the Atlantic "Covenanter Church" arrests the attention of the British Reformed Presbyterian, and its repetition in tones of a touching *esprit de corps* induces him to think that this American phraseology might be imported with advantage into the Old World. There should be no risk run by Reformed Presbyterians of invalidating their title to succession to the Scottish Covenanters. As a Covenant heritage, their possession is specially honourable. "He is our fathers' God; we will exalt Him."

IV. The Church of the Second Reformation was an Estab-

lished Church. In their great work of ecclesiastical and national Reformation, the Reformers taught the doctrine of the Universal Supremacy of the Lord Jesus Christ—a supremacy extending from “the roofless heaven to the bottomless pit.” In obedience to the Word of God as the infallible standard for men in all the relations of life, in loyalty to Christ as King of the Church and King over all for the Church, and in the spirit of a lofty Christian patriotism, they ever contended that nations, as such, should acknowledge the Supremacy of Christ, and conform their constitutions and whole administration to the requirements of the regal rights of King Jesus. The Scottish Reformers never dreamt of the theory of national secularism—a theory current under the plausible designation of “religious equality.” National religion was one of the main pillars of the Reformation structure. A State which refuses to recognize the Lord Jesus as its rightful Sovereign through His enthronement by the Father is—as, indeed, Calvin had taught before the time of the Scottish Reformers—“not a legitimate sovereignty but an usurpation.” The Reformers taught that the nation, as such, should exalt the Will of God in its national spirit, policy, and “instruments,” and that it was its duty—yea, its honour—to enter into the most friendly alliance, consistent with the independence of both, with a Church constituted and administered according to the Will of the Lord. Spinoza, the celebrated infidel, was the earliest writer who opposed any alliance between Church and State. Of this theory of a State declining to extend any special favours to a Church, however Scriptural, an eminent father of the Reformed Presbyterian Church of the last generation has written: “My heart revolts at the thought of the Church of Christ being tolerated in any kingdom.” The expulsion of religion from politics would mean anarchy in the realms of citizenship. A Scriptural Church has the right to require the nation, as such, to do her service, as she has the right to require the nation to perform

any other duty enjoined upon nations in the Scriptures. She has the right to "speak Thy Word to kings," and has, therefore, the right to tell the State: "The nation and kingdom that will not serve thee (the Church) shall perish; yea, those nations shall be utterly wasted." Nay, she is bound to call upon nations and their rulers to aid in the fulfilling of the purpose of God, which intends the extension of the Church of Christ throughout the world. And the nation and its statesmen who acknowledge the claims of the Christ of the Church and the Church of Christ to recognition by the national conscience will not long decline to acknowledge their claims to recognition by the national purse.

But while the Reformers were not supporters of national secularism, they were, as certainly, not advocates of Erastianism. Their souls scorned the attempts by Princes and Parliaments to enthral the Church by Erastian fetters. If here to-day, they would not, therefore, be found within the present Establishments. Under conditions as difficult as those of the present time, they solved the problem of the relations that should subsist between Church and State—a problem that is not being solved by the ecclesiastical leaders of this generation. The alliance between the Church and State of their days illustrated the principle of Establishment so perfectly that neither yielded up to the other any of its inherent rights, while both, in love to Christ and each other, joined hands in the promotion of the glory of their one universal Lord. The Church in the exercise of her independent jurisdiction framed and adopted her creeds and standards; the State, in the exercise of its independent jurisdiction, considered and "ratified" the deeds of the Church. There was an Establishment, but there was no compromise of their rights by either of the contracting parties; both Church and State maintained throughout their own inherent independence. "A civil establishment of religion," wrote Dr. Andrew Symington, than whose name a brighter shines not

in recent Covenanting history, "according to the sound and Scriptural theory of such a national institute, implies no barter of the Church's privileges for the countenance and pay of the State, but a civil confirmation of privileges already possessed by the Church, in solemn donation from her exalted Head."

So successful had the efforts of the Church of the First Reformation been that, in 1560, the first Confession of Faith was ratified and approved by Parliament, and the first Book of Discipline was approved by the Privy Council of Scotland; and, in 1569, the Parliament recognized, by specific Act, the Reformed Church of Scotland "as the only true and holy Kirk of Jesus Christ within this realm." The Church was now Reformed from Popery, had adopted the Calvinistic system of theology—now designated Calvinistic—and had entered into several Covenants, and was in that character established. "At this time," writes D'Aubigne, "the Reformed Church was recognized and established by the State—a triumph similar to that of Christianity when, under Constantine, the religion of the Crucified One ascended the throne of the Cæsars."

In commending the achievements of the Reformers of the Second Reformation in erecting an established Church, Dr. Symington says: "But above all these, to the Christian, to the lover of the Saviour and His Church, this period is pregnant with instruction and with promise, the brightest day of Scotland's Church—a day in which millennial glory seems to dawn. A Church, holding directly after her Head in heaven, with doctrines, and institutions, and polity based immediately on the Holy Scriptures; with standards so excellent; with ministers so pious and faithful; with people so enlightened and devoted; allied to a Christian reformed State, without any encroachment upon its independence or compromise of her own; with schools for Scriptural education and seats of learning consecrated by sound religion; and banded together

in holy Covenant; and standing fast in the liberty wherewith Christ has made her free, and resolutely prosecuting her proper purposes, presents an object commanding admiration. This is the Church of Scotland with which we aspire to the honour of being identified."

Thus, at the Reformation, the Church was Biblical, Calvinistic, Covenanted, and Established. The influence of the Reformed Church created a reformed State. The representatives of both united in the acts of Covenanting; both entered into close alliances; both served Him who was Lord over all. At the brightest period of that Reformation, those two crowns of Christ were seen in blended splendour—His crown as King of His own kingdom and His crown as King of kings. A sight of the unity and power of these crowns will yet unite the Churches and exalt the nations. In a Christ-honouring Church—one throughout the earth—and Christ-honouring nations there will come a Third Reformation, broader and more lasting than any that has yet blessed the world—a time of ecclesiastical splendour, for "the light of the moon shall be as the light of the sun, and the light of the sun shall be as the light of seven days in one." In this great campaign, which shall never cease till Christ take to Him His power and reign, should not Britain and America lead the van? The Churches in both dominions and the States—republican and regal—would all spring into unprecedented honour by submitting themselves more fully to their one common Lord. His larger presence and gracious power would gild the chairs of Presidents and adorn the thrones of Princes. The stars of America would be more brilliant and the lion of England more majestic; and the two peoples would bring the two hemispheres to the Throne of Him who sits on the Throne of thrones. This world that crucified Him shall yet crown Him, and Calvary's darkness shall yet be illumined with Millennial glory.

Rev. E. Teaz, Liverpool: By inviting comments on the treasures of thought presented to us in these papers, you set

before us an open door to a rare privilege. Our position of political dissent is far from popular. But, as was said last night, it ill becomes those who dissent from the State-Church to censure us from dissenting from the State which has made that Church, and is, therefore, the greater sinner of the two. Those who assail our position from such a quarter only furnish arguments for their own confusion. They are very much in the position of the burglar who broke into his own house by mistake. In the doctrine of the supremacy of Christ, as illustrated in the Second Reformation, we find the true principle of all religious and national reform. A Covenanter, being asked to preach the annual sermon for the International Peace Association, chose as his text the words: "He shall judge among the nations." After sermon he was met with the remark: "I see the Headship of Christ is the solution of every difficulty." This is the platform from which all anti-war agitation must proceed. And if we profess to occupy this, the only platform, from which the golden age of peace can be descried, what a weighty responsibility rests upon us to be first in the effort to introduce that happy day when "nation shall not lift up sword against nation, neither shall they learn war any more." If our fathers' and our principles were foremost in wiping the blot of slavery from the face of civilization, why should not we, who inherit those principles, be foremost in banishing the horrors of war from the earth?

Mr. John McDonald, Glasgow: I cannot quite agree with the last paper in the view it took of the alliance between Church and State at the Reformation. Instead of that I have to confess that, in my view, the alliance which was then formed between the Church and the State, involving as it did the abandonment on the part of the Church of the support of those who ministered to her in holy things, was the saddest and most calamitous thing that ever befel the Church of Scotland. That Church was thus not only deprived of her right, and robbed of her privilege, but in this alliance the foundation

was laid for all she suffered at the hands of the State in after years, and it was the root, moreover, from whence her decline and backsliding emanated—her sins and sorrows are all traceable to the unhappy union into which she entered in 1567. Prior to the Reformation the Church of Rome was in possession of a very large part of the property of Scotland; at the Reformation the State took possession of this property, and assigned two-thirds of it to the Crown, and divided the other third between the priests of Rome who still survived and the Reformed Ministers. This took place in the year 1567; and it was thus the Reformed Church was established and endowed by the Civil Power. And from that time onward to the present day, the Church of Scotland has been dependent on the State for her support. It is a matter of well-authenticated history that, prior to 1567, the Reformed Church was healthy and vigorous, doing her Master's work with efficiency and success; and it is no less true that from the day she ceased to support her ministry and rolled the burden, if burden it may be called, on the shoulders of the State, she had not a day to do well. During the seven years prior to her establishment by the State she did more in the way of spreading the Gospel, and in extending the kingdom of Christ, than she did during the next seventy years; nay, by the year 1618—fifty-one years after her establishment—she was utterly degraded and helpless. The Second Reformation began in 1638, and, so far as civil law was concerned, it was the grandest the world had ever seen, but grand as it was it passed away so rapidly that within twenty-five years there was not a trace of it to be found. It did not continue even for one generation, and it left matters much worse than it found them. Now, it is a fair question to ask: Why was the Second Reformation needed? And when it did come, why did it not continue? Of course, I cannot wait to answer these questions, but it would be no difficult matter to prove, were there time and opportunity, that all is traceable to the unhappy alliance into which the Church entered in the

year 1567, combined with the fact that instead of providing for those who ministered to her, she compelled them to become dependent for their support on the civil power. And it would be no difficult matter to prove, moreover, that Britain to-day has more to fear from her Church Establishment and Endowment System—that system introduced at the Reformation—than from all other evils in the world. That system is doing more, a thousand times more, to drag her back to Rome than all other agencies at work. And I may add that, in my view, there is no matter connected with the British Isles which demands more serious consideration at the hands of Christian men than that of the influence which that Establishment and Endowment System is exercising on both Church and nation, in bringing them into line with the Church of Rome. I need not say that, in my view, this Convention should express—and that in language not to be misunderstood—its disapprobation of the whole system.

Rev. Dr. McAllister, Pittsburgh: The felicity of diction and charms of thought of the papers just read, and the vigour and incisiveness which we expected, and have enjoyed, in the discussion by the Chairman of the Executive Committee, who has made this Convention, by his untiring energy and rare tact, so marked a success, are none the less noteworthy in connection with the remarkably practical turn given to these historical questions, and these investigations of principles. Among those practical questions, viewed in the light of the history and principles of the Scottish Reformation, that of the relations of Church and State naturally holds a chief place. A clear conception of the origin and nature of each of these institutions cannot fail to help toward a right understanding of their relation to each other. The State originated in man's creation. He was made a social and political being. In his fall, the State, no less than the family, came under the power of sin. Mankind in individual, family, and political life needed redemption. And God provided a supernatural agency

for the deliverance of all these natural moral beings from the thralldom of sin. Christ, the promised Seed of the Woman, is the Redeemer. He is such as Mediator, the God-Man, the Saviour-King. And His Church is His instrument. His own body is made a worker together with its glorious Head. As the pillar and the ground of the truth, the Church is to bring God's truth to bear on every department of man's life. The State needs the purifying and saving power of Divine truth, according to its own distinctive sphere, no less than any other department of the life of fallen and sinful humanity. Nations are groping in the dark to-day amid threatening unsolved social and political problems. Can they afford to be indifferent to the Church, God's appointed agency for overcoming sin by the dissemination of Divine truth? A prominent practical difficulty in many nations is the recognition by the State of one part of the Church to its denial, in effect, of any relation to other portions of the visible Church of Christ. The establishment of one branch of the Church in Scotland, and of another in England, both of which branches we gladly acknowledge to be parts of Christ's Church, and in the great work of which for God and man we heartily rejoice, is a virtual declaration by that authority that other portions of the visible Church are not in the same full sense the Church of Christ. An adequate practical solution of this difficult problem will never be reached until, by the light of God's Word, the respective spheres of Church and State are distinctly marked off from each other, so that there may be no infringement by one upon the rights and duties of the other, and until, with one united visible Church of Christ in each free and sovereign State, the duties of mutual helpfulness may be faithfully performed by each to the other.

P S A L M XLVIII.

GREAT is the Lord, and greatly He
Is to be praised still,
Within the city of our God;
Upon His holy hill.

Mount Sion stands most beautiful,
The joy of all the land;
The city of the mighty King
On her north side doth stand.

The Lord within her palaces
Is for a refuge known.
For, lo! the kings that gather'd were
Together, by have gone.

But when they did behold the same,
They wond'ring would not stay;
But, being troubled at the sight,
They thence did haste away.

Walk about Sion and go round,
The high tow'rs thereof tell;
Consider ye her palaces,
And mark her bulwarks well;

That ye may tell posterity,
For this God doth abide
Our God for evermore; He will
Ev'n unto death us guide.

Rev. Professor J. M. Coleman, Geneva College, led in prayer.

THE DUTY AND BENEFITS OF PUBLIC COVENANTING.

By the Rev. A. M. MOORE, M.A., Geelong.

(In the absence of Mr. Moore, this paper was read by
Rev. Dr. Martin, Antioch).

THE subject of this paper refers to an act in which a community, by common understanding and consent, enters into a federal engagement to make profession of the true religion and engages to walk in the ways of God's commandments. It is plain that this is a religious covenant, even though the things embraced in the deed may have reference to the State as well as the Church, for it must be remembered that God's law bears with equal urgency on both, and men are under obligation in both departments of human life to study what will best promote the Divine glory. It is surely a dictate of right reason, as well as the teaching of Scripture, that God is to be honoured and obeyed in the civil affairs of life as well as in those which are ecclesiastical. Hence, it is reasonable to conclude that the covenanter may embrace in his engagement a promise to serve God under both these heads.

But it may be asked: Has a corporate body or a nation the right to frame a covenant, or make vows to serve the Lord? Our answer to such a question must be, that it is not only permissible but desirable, yea, obligatory. And this obligation rests on the fact that all men, and men in all relations and spheres in life, are accountable to God, and subject to His authority. It must be laid down as an undeniable

principle that He is the ruler of nations, and that hence nations are his moral subjects. That nations and their rulers are disposed to reject His yoke by no means frees them from their obligations. If Jehovah is their law-giver it must follow that they are responsible to Him, and bound to study how best to serve and obey Him. But if it be a duty to serve God, we conclude that it must be a duty to engage to serve Him.

It is true the stream of opinion in these latter days has been running in a totally opposite direction; and it is too commonly held that the nations are under no obligation to serve the Lord or acknowledge His Word. In the Colony of Victoria, on one occasion, when a deputation of Christian people waited on the Premier to plead for protection to the Lord's Day, his curt reply was: "We acknowledge no law here but the will of the people!" According to this doctrine, whatever that will may be, it must be carried out no matter how much it may be opposed to the Divine will; nay, when the sentiment is duly considered, it just amounts to this: the will of the irreligious "portion" of the people is to be carried out, whilst that of the religious section of the community is to be scouted and set aside. This unhallowed, atheistic principle seems very largely to be in the ascendancy just now in most parts of the British Empire, and appears largely to be the product of liberalism and voluntarism, two principles which, so far as accepted, could not fail to bring in the reign of secularism in the nation, advocating, as they do, a system in which all religions are to be regarded as on a level, and all acknowledgment of God by the State ignored.

Now, can anything be more out of harmony with God's Word and right reason than this? Has not Jehovah given the earth to His Son, as His inheritance, and the uttermost parts thereof as His possession? Has He not said: "Sit thou on My right hand till I make thine enemies thy footstool?" Are not rulers and people called on to kiss the Son and submit

to His authority? And does not right reason tell us that He that created the world must be its rightful owner; that He that created all men is entitled to the homage of all men? Is it possible there can be any department of human life from which it can be lawful to exclude Him? Is there any lawful combination of men over which He has not the right to reign? Can He be shut out from the public schools of a land, or from the halls of legislation, or the councils of cabinets, or the courts of kings, or the courts of law, without doing great dishonour to His name, provoking His righteous wrath, and bringing great damage on the nation? Surely, in a land of Bible light it ought to be accepted as a great Christian principle that by Him kings reign and princes decree justice, and that, as He is the Governor among the nations, it is equally their wisdom and their safety to render Him a willing and loving homage.

But by some who may be willing to admit all this, the question will be raised: What need is there for a covenant engagement to keep the law of God? The authority of the law-giver is enough, as that authority cannot be increased by any act of man. But, although the Divine authority cannot be increased, the obligation of man may be increased. He is indeed under a primary obligation to observe God's law and do His will; but by a solemn vow he comes under what has been termed a superadded obligation. It is true a covenant does not bind to anything additional to what the law enjoins, but it brings the Covenanter under a more decisive and more stringent obligation of obedience, not to mention other considerations of an important kind to be noticed hereafter. The principle involved may be illustrated by the case of an oath in a court of justice. The juror, no doubt, is bound by the law of God to tell the truth, antecedently to his taking the oath, and nothing can relieve him from that obligation. But having sworn to do this, there arises an additional obligation to be faithful in his testimony.

In view of the foregoing considerations, it may be freely assumed that it is competent for nations or large sections of the people to enter into covenant with God, and so, taking hold of the Divine promises, solemnly engage to hold His truth, maintain His cause, and defend it against all its enemies. If we look to the Word of God for its sanction, we find national covenanting abundantly exemplified in the history of God's ancient people. An illustrious instance of this occurred whilst the Tribes were encamped at Sinai. There the Lord challenged Israel to "obey His voice and keep His covenant that they might be a peculiar treasure unto Him above all people." Then came Moses, who called for the elders of the people, and laid before their faces all these words which the Lord commanded him, "and all the people answered together and said, 'All that the Lord hath spoken we will do.'" Again, in the days of Joshua, the people, with their heads, their judges, and their officers pledged themselves in solemn covenant to the Lord, promising to serve Him and obey His voice. So it was in all times of reformation under the good kings of Judah, as in the reigns of Asa, Jehoshaphat, Hezekiah, and Josiah. Their return to the Lord after a season of revolt and backsliding was ever signalized by the renewal of God's covenant. A notable instance of this occurred at a late date under the rule and direction of the Reforming Nehemiah, when all the people that "had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, everyone having knowledge and having understanding . . . entered into a curse and into an oath to walk in God's law, and to observe and do all the commandments of the Lord and His judgments and His statutes." The duty of covenanting with God on the part of a nation is plainly and forcibly indicated by the mournful complaint of Elijah at Horeb, when he "made intercession against Israel," and charged them with the crime of throwing down God's altars and "breaking His

covenant." And do we not find the same accusation of a breach of covenant running through all the prophecies against a revolting and backsliding people, this covenant-breaking being regarded as the crying iniquity of that people? But this could only proceed on the ground that national vows were owned of God as the sacred and solemn duty of His people.

If it be objected here that all this refers to the times of ancient Israel, and may not belong to the New Testament period, the objector may be reminded of the general injunction of Scripture: "Vow unto the Lord your God and pay." Besides, there are not a few predictions that seem very plainly to point forward to the performance of this duty under the Christian Dispensation, as when it is said: "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands to God." Or this: "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord." Again, we read of a day when the Lord's Israel "shall ask the way to Zion with their faces thitherward, saying: Come let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." This view is confirmed by statements found in the New Testament, as when converts to Christianity are spoken of as giving themselves to the Lord, and when covenant-breaking is placed by the Apostle in the black list of those transgressions that shut men out of the Kingdom of God.

We have now to observe that the work of covenanting is recommended by the benefits which flow from it. Among these, a leading one is the promotion of the Divine glory. An engagement of this character entered into, as in the case of the British covenant, by the Church and the nation, constitutes a noble and influential testimony to God and His truth. It is the lifting-up of a banner for His kingdom and cause before other nations and before all men; it proclaims the Covenanters' adherence to that cause in the face of all its

enemies and opposers. Then, it forms a grand bond of union among the friends of Christ. By this act they pledge their fidelity to one another in prosecuting the common object of maintaining and extending the cause of religion and liberty in the land and throughout the nations of the world. The covenant becomes a rallying ground for all the true and faithful soldiers of Him who, as the Captain of Salvation, has been given as a "leader and commander to the people." It binds them over by sacred ties to strive together for the faith of the Gospel. Besides this, the framing of such a deed raises a mighty bulwark against the encroachment of enemies, and the inroads of error and corruption. It furnishes a warning to the foe to beware of making attacks on the privileges and liberties of the land, and in clear-enough accents gives him notice that any invasion of the rights of God or man will be met with the most strenuous and vigorous resistance.

By such a deed, the consciences of men are bound over to holy obedience and loyalty, and they find the happiness and safety of being kept from turning aside to the right hand or to the left. Having stretched out the hand to the Lord, they cannot go back. Another advantage arising from covenant engagement is to be found in the fact that it inspires men with resolution and courage. Remembering their solemn vows and the union which the bond secures, and keeping their eyes on the precious promises of that Mighty One whose cause they have espoused, they are inspired with a spirit of decision and boldness in fighting the Lord's battles and notwithstanding all the machinations and onsets of the enemies of the Truth.

Need we say that public Covenanting possesses a teaching power. By the statement of the great Truths which are embodied in the deed, as well as the errors and evils which are condemned, a testimony is lifted up before the world fitted to arouse the attention of men and show them what should be

embraced and maintained, and what rejected and repudiated; whilst the act of covenanting preaches censure and condemnation on those who neglect the great duty of acknowledging God and witnessing to His Truth.

To crown all the other benefits, it must be added that the act in question brings down the Divine blessing on a land. We know that it did this in the history of God's chosen people. As often as they turned from their rebellion and idolatry, and remembered and renewed their Covenant engagements, so often did the Lord turn from His fierce anger and show them pity, and command upon them His blessing.

And was it not so in the days of our fathers, when, under the gracious guidance of the Holy Spirit, the Church and Nation united in pledging their allegiance to the King of Glory? And did not the Lord rain down mercy on the United Kingdom, the blessed effects of which are still being felt in these lands, notwithstanding all the disobedience and forgetfulness of the present generation? In those days it was Hephzibah and Beulah with Britain, for "the land was married to the Lord." And were this highly privileged and greatly favoured land to return once more to God's Covenant, what unnumbered blessings might yet be hers? Would not our Covenant God renew still further the tokens of His favour, extend her influence for good to other nations, restrain the rage of her enemies, establish her peace, and comfort her on every side? "Blessed is that nation whose God is the Lord; and the people whom he hath chosen for His own inheritance."

NATIONAL REFORM IN GREAT BRITAIN.

By the Rev. JOHN McDONALD, M.A., B.D., Airdrie.

THE subject allotted to me is National Reform in Great Britain. It is a subject of vast magnitude and infinite

national importance. It is a subject that would not have been unworthy of the whole time of this Convention : perhaps it may monopolize the whole attention of the next. In the short space allowed, I can present but imperfectly one or two thoughts on the subject.

"The word "Reform" is not a strange or uncommon word in Britain, either in matters social, ecclesiastical, or political. For the last half-century "Reform" has been in the air. We have had Temperance Reform, Municipal Reform, Parliamentary Reform, and so on. But the phrase "National Reform" is like the X Rays in the new photography—its nature or meaning is not known to the great masses of the community. It represents an idea that can hardly be said even to have an existence in the public mind. No Churchman ever speaks of it ; no Dissenter ever hints at it ; no politician ever dreams of it. It is a phrase that of exclusive right, as in its origin, belongs to the men of the Covenant, and the women of the Covenant too. The men and women on both sides the Atlantic who claim descent from the martyrs, and who exhibit to the world the truths for which the martyrs died, alone proclaim and own it. It is the watchword of their testimony, the keynote of their political dissent ; for they consider that they are faithful to their Saviour, Lord, and King only when they hold forth to the world those great Scriptural truths which all make for National Reform.

The subject of National Reform assumes its rightful place and importance when we remember that it is wider in its sweep, and contemplates far farther-reaching claims than all social reforms that engage the attention of the community. Other movements for Reform affect individuals only, societies only, corporations only, but this proposes to lay its hand on the nation itself. Other movements for Reform propose to amend details in the nation's life and procedure, putting right a wheel here and a rod there in the great machinery, but this proposes to renovate Christward the very constitution and

being of the State, to make the heart and the organs sound, that the body politic may be strong to do the Master's will.

Now, Reform anywhere implies the presence of defects or evils that need to be dealt with by some effective process that will not only secure their removal, but will also secure conformity to that Divine law which governs all relations. It is so in the case of the individual character; it is so in the case of the corporate body; and it is so in the case of that great aggregate of all individuals and corporate bodies in the land, to wit, the nation. National Reform implies that there is something wrong in the nation's life and character—it may be in its constitution, it may be in its legislation, it may be in its administrative procedure—something that needs to be overhauled and radically changed, that the land may attain to that righteousness that alone exalteth a nation, and render becoming allegiance to Him whose subjects all nations are. To speak, therefore, of National Reform in Great Britain implies that there is national evil that needs to be removed, national wrong that needs to be undone, not forgetting grave national guilt that needs to be owned and repented of. It implies, in fact, that this nation, with all its many noble characteristics, and with all the greatness, and power, and prosperity that have exalted it among the nations, yet comes short, far short, of that ideal character which the will of God requires, and which may justly be expected from a nation which has been favoured so exceptionally as Britain has been.

What, then, is there in this country that makes Reform a necessity? What is there, either so defective or so positively evil, in the British nation as to need the touch of the Reformer's hand? Is not Britain a great and honoured nation: is not her monarch universally esteemed: are not her laws the pillars of social justice and her institutions the safeguards of life and human rights wherever the Union Jack floats: and has she not moreover established and handsomely endowed professing Churches of Christ in the land? What, then, is wrong that cries for Reform in Great Britain?

To enable us to answer this question there is another that demands attention—the answer to which will prepare the way to answer this. What is required of a nation that it meet the claims of the Supreme Ruler of all? Especially, what is required of a nation that possesses the Divine Word, and that has received untold blessings from God's hands? More especially still, what is required of a nation, an overwhelming multitude of whose citizens are the professed followers of Christ? And most especially of all, what is required of a nation that has already once in its history risen to the high level of allegiance to Christ by actual Covenant engagement to serve and honour Him?

These questions have, I am sure, been answered again and again at this Convention. Surely the duty of that nation is to own the God who is the author of its own existence and the source of all authority in civil government, to own His well-beloved Son as its exalted Lord and King, and to own His Holy Word as the standard of all its legislation and the determining factor in all its national procedure. And starting on such a basis, and guided by such a law, such a nation will enact its every statute, and order its every transaction by the higher law of God: it will admit to its Senate-halls and its posts of official responsibility only God-fearing and covetousness-hating men: it will keep an open eye on its every act to the glory of that God whom it is its highest honour to serve; and, while it may not enter into organic union with the Church, it will honour and protect it, and it will, in its own sphere, co-operate with it in working for the extension of the kingdom of their common Lord, for they are "the two anointed ones that stand before the Lord of the whole earth."

Now, all this the Word of God requires, and, what is of importance to be remembered in its bearing on the question of National Reform in this land of ours, all this this nation in solemn Covenant, two centuries and a half ago, earnestly promised to do.

Now the way is open for us to answer the question: What is defective or positively evil in the British Nation that cries aloud for Reform?

We face this question with sincere regret, for we are loath to utter one word against the land that gave us birth, the country we love. Yet in very love to our country, and in the spirit of the highest patriotism, we must in loyalty to Heaven's King declare the truth. How then stands Britain to-day in regard to these things?

In the first place, she has deliberately trampled under foot and declared to be illegal documents the very Covenants in which she pledged her troth to God. She not only lapsed from her first love and forgot her first works—as Israel of old often did, as the professed Christian, alas! often does—but by formal process she repudiated, disowned, and covered with purposed dishonour her own vows to God. And the Act by which she did so still stands, with not one word of it erased, upon the British Statute Book to this day. To my mind, the Act Rescissory, by which this nation declared null and void her own promises and all the attainments and laws of the Second Reformation, was the *ne plus ultra* of wilful national apostasy from God. And what made this Act, along with the Act of Uniformity, more opprobrious still was the fact that they declared that from that time henceforth the government of the Church of Christ in these lands should no longer be vested in the Church herself under Christ, but should belong as a royal prerogative to the Crown—in other words, that supremacy over the Church should be vested in the Sovereign of the land. And in point of fact, by statute law in Britain, the monarch is supreme head on earth of the Church of England to this hour.

Now, in dealing with the moral character of the British Nation, in view of the necessity for Reform, we do not forget that she has not a written Constitution like the United States of America. Her Constitution, which is the growth of many

years, is just the aggregate of her laws, with the recognized principles of constitutional government that lie behind them; and as these laws unfold the spirit of the nation it is by these that we must judge her now. Then I say that one of the fundamental elements of her Constitution, an element designedly made as permanent, and guarded as safely, as anything can be by human law, is this supremacy over the Church—a supremacy that sets the Church's authority aside, that sets the Church's rights aside, and that vests the whole governing power in the monarch of the land. That is the supremacy that the Sovereign of Britain exercises to-day, acting of course through her Parliament, which is composed of men of every class and creed. In that supremacy the whole nation to-day, consciously or unconsciously, is a consenting partner, and to that supremacy the State Church of England, as it receives its millions annually from the State, willingly and without a murmur submits. And in this great evil of the ecclesiastical supremacy of the Crown, which enters into the very essence of the union between the Church and State in England—an evil borrowed from the Church of Rome herself—we have the tap-root of a multitude of evils that prevail alike in Church and State in Britain.

In all this, then, what a fall from the high elevation of the National Covenants! And to undo this, to pluck this evil, God-dishonouring element from its place in the very heart of the British Constitution, and bring the nation back to its old Covenanted ground, will be the work of National Reform.

Let me say farther, that when the nation cast off its Covenants it parted company with the Word of God as the standard of its laws and action; and it has held on in the even tenor of its way without any reference to that Divine standard. The only influence the Bible has in the British Halls of Legislature is the moral influence that it may perchance exert in and through a solitary member here and there. In any other sense, or as an instrument to decide all moral issues in

the national life, it has no standing in the Senate halls of the British nation. There also, there is therefore need and work for National Reform.

Again: When Britain turned its back on the Covenants it fell into another evil that has since been productive of many sorrows—it ceased to require Scriptural qualifications for the legislators and civil officers of the nation. It lowered its demands part by part, until to-day the Jew who denies Christ, and the Atheist who denies God, and the Mohammedan who represents a religion that is a very scourge to the earth, and the Romanist who breathes the spirit of the doomed anti-Christ, are all eligible to make laws for, and govern in, the British realms. A nation that opens wide the door of its halls of legislation and rule to such a heterogeneous company stands sorely in need of National Reform.

I have thus far spoken of those elements embedded in the very heart of the nation's Constitution, but I must not overlook some of those things which this anti-Christian Constitution has legalized, and which intensify the necessity for Reform.

What shall I say of the desecration of the Lord's Day by the mail service of the nation? This nation requires 24,000 men and women to leave their homes part of every Sabbath to attend to the mail service of the country. While London, the great Metropolis, can do without a Sabbath delivery, there are 28 towns in Scotland that have it, 158 in Ireland that have it, and 853 in England that have it. And mail trains are driven every Sabbath through the length and breadth of the land in the nation's service. That needs Reform.

Then what of the traffic in strong drink, which has the imprimatur of the nation in the licensing laws of the land? It is no exaggeration to say that, in spite of the vast wealth invested in that traffic, in spite of the thirty millions of revenue derived from it, and in spite of the social honours it has brought to the men whom it has floated in beer barrels

into the peerage of the country, it is a national sin against God—red with the blood of countless ruined souls : and to the true man who looks its ravages full in the face it is a national disgrace. King Khama, from Africa, pleading with Britain not to send drink into his dominions, adds his testimony to the demand for National Reform.

There are other matters to which I might refer, such as the opium traffic in China, the Contagious Diseases Acts in India, and the wars which Britain has often waged without a warrant from the God of battles ; but to these I shall not allude farther than to say that they are in the record against the nation, and they are the natural and the national outcome of the nation's abandonment of the Law and Covenant of God. They all lend emphasis to the cry for National Reform.

There is one farther point I must emphasize with all the power I can, and that is, the countenance and support the nation has given for the last hundred years, and which she is increasing every day, to the Church of Rome. Britain is literally, in money and political power and educational opportunities, giving its strength to the beast. Although the Romish system is acknowledged by the best interpreters of prophecy to be the great Anti-Christ, whose end is to be destroyed, Britain has become a nursing father to the Papacy. It admits the devotees of that hoary despotism to the very highest positions in the State, the throne and two others alone excepted ; and in face of the fact that that system has been the foe of education, and morality, and liberty wherever its influence has been paramount, it now lavishes upon it annually not less than one-and-a-quarter millions sterling for the furtherance of its work. There are many respects in which to-day Romanism "holds the field;" and the statesman who made that phrase familiar in regard to his now-exploded measure for Home Rule, and who stood at the helm of British Legislation for so many years, has at last divulged the secret of his own political Romeward.

career in his overwhelming cordiality toward that anti-Christian system, and his anxious desire for union between the Church of England and the Church of Rome.

This brings me to remark before I close that I find it to be the opinion of many that we have a set-off to all this in the fact that the nation has established and endowed two Protestant Churches in the kingdom, and that through them she professes her allegiance to Christ before the world. So that after all the need for Reform is not so clamant as I have represented it to be.

Now I know that to some the presence of these State Churches somewhat entangles the question of National Reform, and makes the whole question a delicate and rather a thorny one in Great Britain to touch at all. But I do not see why it should be so, especially to Covenanters.

Does the presence of these State Churches in any degree mitigate the need for Reform? No; it increases it—it spreads the area over which the most radical Reform is required. Look at the case. Think first of the character of the parties that are united, and consider then the nature of the union in which they are allied. First, there is an anti-Christian State: and we have no hesitation in saying that no pure Church, with an honourable sense of loyalty to Christ and its own spiritual independence, would enter into alliance with it. Then there are two State Churches. With regard to these we have to say that the one is literally honeycombed with Romish dogmas and practices, posting on with all speed on the highway to Rome, while the other is industriously copying the spirit and apeing the ritualistic methods of her more powerful and aristocratic sister—State Churches from which we are constrained to maintain ecclesiastical dissent, and with which a faithful Christian nation would refuse to enter into alliance. And then there is the character of the union in which this State and these Churches are allied—a union that involves in the Northern Church a no-uncertain measure of Erastian control,

as seen in the history of patronage and the interference of the Crown with the meetings of its Assemblies, and a union that involves in the Southern Church a State supremacy over the Church such as no Christian State would propose, and no faithful Church of Christ would accept or tolerate.

Surely there is need for Reform here; and it is the whole lock, stock, and barrel that needs to be renewed. Some, indeed, speak of these Churches as bulwarks of the nation's Protestantism! Yes, bulwarks built of Ritualistic and Romish stones, daubed with Erastian mortar—and pity the Protestantism that depends on such protection! Anyhow, the warfare has begun around these State Churches. One party calls for Disestablishment pure and simple, that and nothing more; another party calls for the unbroken continuance of the *status quo*—touch them not all; and a third party raises the rallying cry—disturb not the union, but with all possible speed reform the Churches themselves. It seems to me that there is room for a fourth party; and the Church of the Covenants should give a clear sound and lead the way. Covenanters and all students of history know that these national Churches are no national testimony for Christ. With their State-given Constitutions and Erastian subserviency they were never designed to be a national testimony for Christ—nay, more, their endowment by a corrupt State has proved a fulcrum on which to rest the lever for the more lavish endowment of the Romish harlot herself—and to crown all, these Churches were both of them erected on the ruins of a broken Covenant.

What then? To cry for Disestablishment and to demand no more is nothing better than pure Secularism. To plead for the continuance of the State Churches as they stand, on the ground that they are a national testimony to Christ, is to mock the meaning of national subjection to Christ. And to claim for them to remain as they are in the hope of speedy Reform is deliberately to maintain evil until a remedy be

found, and would be to reverse our own policy as political dissenters in the State, for we refuse to support the sinful Constitution of the State for even one hour in the hope of future amendment. Besides, what friend of the Church of Christ would like to see it in unhallowed alliance with an anti-Christian State, even for one hour, on any ground whatever? There is only one way of it :—Dissolve the union, for it never had the blessing of God ; and at the same time proclaim the rights of King Messiah alike in the Church and in the nation. Let the clarion cry be heard throughout the land—“Now, therefore, why speak ye not a word of bringing the King back?” And if Britain remember from whence she has fallen, and repent, and do her first works, and go back to her own broken Covenant, then will that and every question be solved, and the work of Reform will be complete.

I have spoken of the need of Reform, and of the urgency of Reform, but not of the work of Reform, because if we except the Testimony of the Church, and the preaching of its ministers, and an occasional published manifesto, there is no special work to record. In this matter our brethren in the United States have left us far behind. I believe that the task is greater here than there, and the forces necessary for the work are far fewer. I would fain send across the Atlantic the cry : “Come over and help us.” It will be a grand end gained, an achievement on the lines of that great purpose for which our Church exists, if this Convention lay the foundation stone for genuine National Reform work in Britain.

Rev. R. J. Dodds, Missionary, Mersine : I have listened with much pleasure to the papers just read. The reform that should be brought about in the British Isles must be introduced through Covenanting. As the individual enters into Covenant with God on his regeneration, so the nation in Reformation should Covenant with God. This mode of reform is specially becoming in these countries, seeing their reform would be a return to previous positions. As in the beginning

of the Second Reformation the Reformers renewed the Covenant of the First Reformation, so, in returning from backsliding, the nation should retrace its steps and take its stand on the Covenanted platform it reached 250 years ago. But the great instrument in bringing about the reforms desired must be the everlasting Gospel. This is the great power the missionaries wield in bringing the heathen to Christ, and this is the one only and sufficient means, with the power of the Holy Spirit, to lead the nations to the Cross and the exalted Redeemer.

Rev. J. C. McFeeters, Philadelphia: The papers just read have given me much pleasure. May the important truths presented therein echo over the whole land, reminding the nation of her Covenant obligations. The term "Reform" is certainly applicable to the American Government, but in the case of Great Britain, perhaps the word "Return" is more appropriate. This is a Covenanted nation. The Covenants of other ages are still binding, though disregarded. The return of this kingdom to the Lord is the present duty. I think I hear Him even now plead with this people, as with a bride, faithless yet dearly beloved, saying: "Return unto me, for I am married unto you."

Mr. R. P. McClements, Morning Sun, Ia.: It is clear that the necessity for national reform in all nations according to the Word of God is very great indeed. Great Britain has sunk back sadly and rapidly. There is a need for Reform like that in Judah at the beginning of the reign of Hezekiah. The evils shown by Mr. McDonald's paper to exist—evils that have been on the increase—show that the political system is full of corruption. The application of the principles of the Word of God at the present time would imply a great revolution. The sooner that revolution comes the better, and Covenanters should lend their whole strength to bring about all the radical changes required to establish this country's government and

all governments on the basis of those truths which have been given for rulers and kings in the Word of God.

P S A L M LXVIII.

(The "Song of Battle" of the Huguenots.)

THOSE that be princes great shall then
Come out of Egypt lands;
And Ethiopia to God
Shall soon stretch out her hands.

O all ye kingdoms of the earth
Sing praises to this King;
For He is Lord that ruleth all,
Unto Him praises sing.

To Him that rides on heav'ns of heav'ns,
Which He of old did found:
Lo, He sends out His voice, a voice
In might that doth abound.

Strength unto God do ye ascribe
For His excellency
Is over Israel, His strength
Is in the clouds most high.

Thou'rt from thy temple dreadful, Lord;
Isr'el's own God is He,
Who gives His people strength and pow'r
O let God blessed be.

Rev. Robert Allen, Newtownards, pronounced the Benediction.

Convention resumed at 3 o'clock.

Mr John McDonald, Glasgow, presided.

P S A L M CV.

O YE that are of Abr'ham's race,
His servant well approv'n;
And ye that Jacob's children are,
Whom He chose for His own.
Because He, and He only, is
The mighty Lord our God;
And His most righteous judgments are
In all the earth abroad.

His cov'nant He remember'd hath,
That it may ever stand:
To thousand generations
The word He did command.
Which covenant He firmly made
With faithful Abraham,
And unto Isaac, by His oath,
He did renew the same.

And unto Jacob, for a law,
He made it firm and sure,
A covenant to Israel,
Which ever should endure.

Rev. S. R. McNeilly, B.A., Bailiesmills, led in prayer.

The Chairman said: Were there time there is one aspect of the Church's duty to which I would have called the attention of the Convention, i.e., her duty as a witness for Christ, and against all that is dishonouring to His glorious name. This department of the work of our Church is one of great importance, and one in regard to which, I fear, she has

been somewhat remiss. I can only refer to one particular, in regard to which I think she has come short, i.e., in not dealing with the progress of Popery in these lands, and the guilt and sin of the Nation in becoming a nursing mother to that wicked system. From the Reformation down to the year 1795, the Church of Rome had to carry on her work at her own expense. The first grant from the National Treasury was made in the year 1795—it was for the erection of a College in Ireland—and besides the building of the College, there was a grant of £8,000 to board and educate 200 young men annually for priests. This grant met with strong opposition, but notwithstanding, it was renewed year by year down to 1845, when a Bill was brought into Parliament to extend the College, so that it might accommodate 500 students, and to increase the annual grant for their upkeep and education to £26,000. This proposal caused considerable noise, the Churches were up in arms against it, and the House of Commons was flooded with petitions in opposition. In the course of the debate the Bill became law, the fact was brought out that the Churches which made this noise were all, or nearly all, living on the bounty of the State themselves, and this being flung in their faces they slunk away, and their voice has never been heard on that subject from that day to this, though the grants to the Church of Rome have continued to multiply until they have reached not less than £1,250,000 per annum. The British Nation has thus become a nursing mother to the Church of Rome, spending her treasure by the hundred thousand in propagating the soul-destroying dogmas of that wicked system. And, strange to say, the Churches of these lands have become dumb dogs in regard to that matter. The minutes of their respective Courts, for the last thirty or forty years, will be searched in vain for even one sentence by way of protest or remonstrance against this national dishonour done to God. As seems to me, the Churches are all sadly to blame, and the Reformed Presbyterian Church specially so. What has she done more than any other? She should have born

faithful and decided testimony against this national dishonour done to God ; nay, she should have taken measures to investigate and to unfold to public view, not only the guilt and sin of the nation in thus becoming a nursing mother to the Church of Rome, but the source from whence this state of matters has arisen—the root from whence it has sprung. There must have been a cause, and there must be a cure—there must be some remedy, some means of arresting and of curing this national malady. It seems to me that it belongs to our Church to investigate, to ascertain the facts, not only in regard to the malady, but also the means of curing it, and to present these to both nation and Churches in terms not to be misunderstood. This is specially the duty of our Church, and, as a witness for her Divine Lord, she is bound to undertake it. Let us hope that this Convention will be the means of arousing her to a proper sense of her duty, and that she will have grace to enable her to attend to it without delay. There is no saying what, by the blessing of God, might be the result of such an undertaking ; but whatever might be the result, the Church would thus exonerate herself. Of one thing we may rest assured : God will not be mocked. Whatever the nation sows it is bound to reap, and reap it will ; and if matters go on as they have done for the last forty or fifty years, and as at present, the sin of the nation will find it out, and in all likelihood that sin will be made its punishment.

The Resolutions on the Distinctive Principles of the Church and Public Questions were submitted. Their terms were finally adjusted by the Convention ; and, on the motion of Rev. Henry Easson, Cyprus, seconded by Professor J. A. Adams, New York, they were unanimously adopted.

RESOLUTIONS ADOPTED BY THE CONVENTION.

THIS Convention of Ministers, Elders, and other members of the Reformed Presbyterian Churches has met in a day of most momentous moral issues in both Church and State. Possessed

of no ecclesiastical authority, and without any purpose of formulating a doctrinal creed or other subordinate Church standard, we, members of this Convention, would nevertheless be remiss in our duty if we failed to use such influence as we may possess in setting forth a brief yet comprehensive Declaration in harmony with the principles of the Scottish Reformation and the official standards of the Churches here represented. Expressing, therefore, our gratitude to the Head of the Church and King of nations for our descent from and ecclesiastical connection with the able and devoted defenders of the true reformed religion whom He raised up in the Covenanting times of Scotland's history, and recalling with admiration their wisdom, their grasp of truth, their conception of constitutional liberty, their heroic devotion and unswerving fidelity in maintaining their religion pure and undefiled against most persistent and cruel opposition, and in securing for their posterity civil as well as religious liberty by their steadfast obedience to the law of God and their uncompromising loyalty to Christ, we seek to follow in their footsteps by giving forth our testimony concerning the living issues of our day in the following resolutions :—

1. We recognize that in the midst of the conflicting views of individuals and political and ecclesiastical organizations as to truth and duty there must be an ultimate authoritative moral standard ; that an accepted standard of appeal in moral questions, to be authoritative over the conscience and effective as a bond of union in social life, must be something more and higher than the will of any earthly power ; and that God, the Supreme Ruler, has given to mankind such a supreme moral law in the sacred Scriptures. This Revealed Law we heartily accept as the inspired and unerring Word of God to our race ; and, therefore, the final standard of truth and duty in all the relations of human life.

2. We hold steadfastly to the clear teaching of the infallible Revealed Will of God that all power and authority have been

committed to the Lord Jesus Christ as Mediator, and that He is the rightful Ruler of men in every relation of life, in His headship over all things to His body, the Church.

3. Having accepted the supreme authority of God's Word and the Mediatorship of Christ for ourselves, and desiring to be guided in all things by the Holy Spirit to the Divine glory, we recognize the imperative obligation of bearing the Gospel of salvation to all our individual fellow-men whom we can reach either at home or abroad, and of so witnessing for all truth, and especially the truth denied or ignored in our own day, that we may do our part in bringing all social institutions under the acknowledged sceptre of Christ, faithfully striving as members of His body, the Church, to fulfil her Divine mission, not only to save souls from eternal perdition, but to redeem every part of human life on earth from the thralldom of sin.

4. We maintain that the family, the Church, and the State, no less than the individual man, are moral beings, each with a distinct moral character and moral accountability in its own sphere of action, and each of these collective moral beings clothed in its appropriate sphere with authority derived from God, and to be exercised under the reign and law of Christ.

5. To fulfil the high end of its institution as the nursery of individual life in its purest and noblest development, the family, as such, must acknowledge and worship the God of the families of the earth. The family altar, with its daily united service of praise and the reading of the Bible, and prayer, is the foundation of all truly Christian homes in which husbands and wives, parents and children, brothers and sisters, masters and servants, contribute most effectually to each other's welfare and happiness, and make the domestic institution a blessing to the more comprehensive orders of social life, the Church and the State, in which it has its integral place and potent moulding power.

6. We maintain that for her service of praise the Head of the Church has provided a manual of inspired song in the Book of Psalms; that therein the worshipper is provided with true and adequate conceptions of God in Christ, at once lifting up the heart and quickening the conscience, and with suitable expression of true religious experience for all time; and that no devotional songs of man's making can adequately serve these purposes; and that the introduction of uninspired hymns into the worship of God substitutes a worse for a better—a human thing where God has provided and requires a Divine, and is will-worship; and that the simplicity and spirituality of Christian worship and conformity to the will of Christ require the singing of these psalms to the Lord, with grace in the heart; and forbid everything that tends to sensuousness, or the excitement of merely natural emotion, as we believe the use of instrumental music in the praise service of the Church does.

7. We also hold that the Church should base her creeds and confessions, her system of government, her order of worship, and all her exercise of discipline expressly upon the authoritative foundation of the Holy Scriptures; and in reaffirming our adherence to the Westminster Assembly Standards as agreeable unto and founded upon the Word of God, and, among all ecclesiastical formularies thus far framed, as in closest and fullest harmony with the law given by the Head of the Church, we express the conviction that the remarkable unanimity and scriptural character of the conclusions of that Assembly were in large measure due, under God's blessing, to the solemn promise and vow of each member to maintain nothing but what he believed to be most agreeable to the Word of God.

8. We contend that while the State, like the family, is founded in the nature of man, and thus finds for itself a rule of life in the law of creation, the further and fuller revelation of moral law by the God of nature in His inspired Word is the State's ultimate rule of moral conduct. And, on the basis of

this law, we hold it to be the duty of the State to acknowledge in the constituting of its government that its authority is derived from God, that Jesus Christ is its rightful Ruler, and that the moral principles of the Word of God are supreme law for the nation's life. We still further hold that by statutory legislation founded on these constitutional principles the Government is bound to regulate all public affairs within its own domains, and all its relations with other nations in harmony with the law of the King of kings.

9. In accordance with these fundamental principles of Christian civil government, we protest against the committing of the high trust of civil office to irreligious men, and plead for the practical application of the Scriptural law of official qualification, viz., "to provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers."

10. Among the questions specially demanding the practical application of the law of Christ in our day in both Church and State is the traffic in intoxicating drinks. We affirm the duty of the Church of Christ to keep herself entirely free from this iniquity by a faithful testimony against the sale, and the receiving into the communion of the Church of any engaged in the sale of alcoholic liquors as a beverage, against holding shares in breweries or distilleries, against renting property for the manufacture or sale of strong drink, and against all social customs which in any way encourage the use of intoxicating liquors as a beverage. And we most emphatically protest against the legalizing in any form by the civil power of this iniquitous and demoralizing drink traffic.

11. In these days of widespread and aggravated Sabbath desecration we would record our emphatic testimony in favour of a scrupulous observance of the day in home and social relations, and by faithful attendance on the duties of the sanctuary, and against all complicity of Christians with the dishonour done to the Lord's Day by any department of

governmental administration, or by partnership or the holding of stock in Sabbath-breaking organizations; and we would enter our protest against the opening of libraries, museums, and other public institutions on the Lord's Day under whatsoever speciously philanthropic plea, as a prostitution of the high position and influence of public authorities to the demoralization of the community.

12. The rejection of the law of Christ by governments and nations is invariably accompanied by the corruption of social morals. We lift our special testimony against immoral marriage and divorce laws, which weaken the bonds of the family; against impurity in literature and art and the low state of law and government which permits the corruption of public morals by this means; and against all social amusements and personal indulgences, which gratify the flesh against the leadings of the Spirit, and whose tendency is therefore to licentiousness.

13. On the ground of the supremacy of God's revealed law in all social relations, we contend that the followers of Christ are forbidden to identify themselves with any ecclesiastical or civil organization, no less than with any voluntary association in the realm of benevolence or business, when constituted on anti-Christian principles; and as our persecuted ancestors protested and dissented from the Government which, by the Act Rescissory, had abandoned the Scriptural principles of its Covenanted Constitution, so we, their descendants, in loyalty to our Saviour King, and in purest patriotic devotion to the countries in which our lot is cast, pledge ourselves anew to practical dissent and separation from the present constituted Governments of Great Britain and the United States of America, which, with all their many excellencies, nevertheless withhold from the King of kings, and from His paramount law of national life, the honour of the supremacy which is their rightful due.

14. As descendants of the Covenanters, who contended unto

death for the independence of the Church of Christ under her Divine Head, while they acknowledged also the duties of the Church to the State, and the correlative duties of the State to the Church, we would affirm the distinct spheres of the State and Church, and the responsibility of each in its own proper sphere to Christ, who is both Head of the Church and King of nations. We further maintain that there can be a free and pure Church in a free and righteous State only when these two Divinely-ordained institutions mutually help and support each other in the advancement of the kingdom of their common Lord, according to the law of the Divine Word. Condemning Erastianism on the one hand and Secularism on the other hand, we shall pray and labour for the right adjustment of the Divine institutions of Church and State in their Scriptural relations with each other, until in their equally free and yet harmonious co-operation they shall usher in the glories of the millennial day.

15. We thankfully recognize the ordinance of Covenanting as a means provided in Divine wisdom for drawing the members of each of the social organizations of Church and State into closer unity, and helping them in accordance with their continuity of organic life in the faithful discharge of duty through succeeding generations. This Scriptural principle of perpetuated ecclesiastical and national life has been perverted in the oath-bound secret orders which usurp to themselves, to a greater or less extent, the functions of the Church and the State. Nowhere since Bible times has this principle of social covenanting found such high exemplification as in this honoured land, of which it has been said, with prophetic assurance: "The Covenants, the Covenants shall yet be Scotland's reviving." With sacred memories of the Solemn League and Covenant, one of the most patriotic instruments ever framed in ecclesiastical and national history, and of the National Covenants of Scotland, most honoured pages in her archives, and with these memories freshened by the services

of last Sabbath on many an historic field where Covenanters freely shed their martyr blood for civil and religious liberty, we dedicate ourselves anew, as Covenanters, with the descending obligations of the Covenants resting upon us, and recognizing the duty of Covenant renovation, to the maintenance and proclamation of their principles of world-wide application. And prayerfully striving to follow in the footsteps of those heroic witnesses whom we have covenanted to take as an example for ourselves and our posterity, we will plead first of all and above all for the rights of God and Christ, by the recognition of whose rights in Church and State all human rights are best secured, and against all opposition we will contend for the principles of a Covenanted Reformation, until, as it is expressed in the language of the immortal Queensferry Paper, "we shall overcome, or send them down under debate to posterity, that they may begin where we end." Rallying at this first International Convention of Reformed Presbyterian Churches under the banner inscribed "For Christ's Crown and Covenant," we look forward with the joy of faith to the certain accomplishment of the Divine purpose, when the Church shall be one in loyalty to her Divine Head, and when great voices shall be heard in heaven saying: "The kingdoms of this world have become the kingdoms of our Lord and of His Christ."

P S A L M LXXXIX.

In vision to Thy Holy One
Thou saidst, I help upon
A strong one laid; out of the folk
I raised a chosen one.

His hand and pow'r shall reach afar,
I'll set it in the sea;
And His right hand established
Shall in the rivers be.

I'll make Him My first-born, more high
Than kings of any land.
My love I'll ever keep for Him,
My covenant fast shall stand.

But if His children shall forsake
My laws, and go astray,
And in my judgment shall not walk,
But wander from My way:

If they My laws break, and do not
Keep My commandments:
I'll visit then their fault's with rods,
Their sins with chastisements.

Yet I'll not take My love from Him,
Nor false My promise make.
My cov'nant I'll not break, nor change
What with My mouth I spake.

Rev. Professor R. J. George, D.D., Allegheny, led in prayer.

THE CONTINUING OBLIGATION OF PUBLIC COVENANTS.

By the Rev. Prof. D. B. WILLSON, D.D., Allegheny, Pa.

Our surroundings, the circumstances of our meeting, go far to fix the meaning of the terms of our theme. Yet the principle it states is not limited by these bounds, but is of universal application, and of the greatest importance to all men. It may appear to many that our meeting is of a narrow character—even intensely sectarian—but it cannot be when it lays hold of and emphasizes principles so fundamental in character and so wide in their bearing as this, that Public Covenants have a continuing obligation. The ties of human society are growing stronger and becoming closer with every passing year, and more and more readily will men apprehend the importance of this doctrine.

A covenant is an agreement between parties. The word we commonly use in civil affairs is "contract," while covenant carries with it the idea of a solemn agreement. The covenants of which we are about to speak are agreements, engagements to duty whereto God is a party.

The question is at once raised: May God be thus taken as a party in our engagements to duty? This inquiry presents no difficulty to the believer in a personal, self-existent God, the Creator, Preserver and Governor of all, the God who has revealed Himself to man. He made promises to the patriarch Abraham, and entered into covenant with him, engaging to give to him and his seed great temporal and spiritual blessings. This was the word to him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." (Genesis xii. 1-3.) In the 15th chapter the covenant by sacrifice is given. God said to Abraham: "Take me a heifer of three

years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto Him all these, and divided them in the midst, and laid each piece one against another . . . And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them ; and they shall afflict them four hundred years ; and also that nation, whom they shall serve, will I judge ; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace ; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again ; for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying : Unto thy seed have I given the land." Again, in the 17th chapter, we read : " And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God ; walk before me, and be thou perfect. And I make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face : and God talked with him, saying : As for Me, behold My covenant is with thee, and thou shalt be a father of many nations." Here are covenant transactions between God and man, the covenant of the 15th chapter being solemnized by sacrifice, and the Lord manifesting His presence as a party to the covenant in the fire and smoke between the pieces of the divided sacrifices. Here respect is had to generations following, the death of the patriarch not ending the covenant, but the ever-living God being in relation with the seed of Abraham, who was to be the father of many nations. Abraham, the Covenanter, is set forth in the Epistle to the Romans as staggering not at the promise of God through unbelief, as strong in faith, giving glory to God. (Rom. iv. 20.) God's dealing with him was but an exemplification of the working of that greatest of all covenants, the

Covenant of Grace, entered into by God Himself with Christ, wherein His people are represented in their covenant head. The covenant with Abraham was renewed with Isaac and with Jacob; and the designation of Jehovah as the God of Abraham, of Isaac, and of Jacob set forth to Israel their God in Covenant.

Our theme concerns Public Covenants. The covenants already instanced were made with individuals but concerned the following generations, as we have seen, the patriarchs being covenant heads. Public covenants are rather transactions of a body—a family, the Church, or a nation, or an assembly met with a common will and purpose. Public contracts, as agreements between nations, are frequent. The sacredness of treaties has a relation to our theme. They are public covenants, and the principle of their continuous obligation is accepted. In the United States this principle is in the Constitution, the fundamental law of the land. Of the powers of the President it is said: "He shall have power, by and with the advice and consent of the Senate, to make treaties, provided two-thirds of the Senators present concur." (Article II.) It is afterwards added in Article VI.: "This Constitution, and the Laws of the United States, which shall be made in pursuance thereof; and all Treaties made, or which shall be made under the authority of the United States, shall be the Supreme Law of the land." Thus the solemn treaties made by public authority are classed in obliging force with the very Constitution itself in its bearing on the people from generation to generation.

We are regarding, however, the public covenants, the solemn agreements whereto God is a party, in engagements to duty. The question recurs: May God be taken as a party to public social engagements? We refer as before to Revelation. The people of Israel left Egypt, the land of their bondage, and in three months after their departure they gathered at the foot of Sinai, and this is the record given us in Exodus chapter 24th: "He (Moses) took the book of the Covenant,

and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the Covenant, which the Lord hath made with you concerning all these words." Forty years passed away. The new generation had entered Canaan. Joshua, the successor of Moses, had conquered the land and divided it, and he was now near the close of his life. Again the people covenant with God. The account in Joshua, chapter 24th, reads thus: "Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. . . . The people said unto Joshua, the Lord our God will we serve, and His voice will we obey. So Joshua made a covenant with the people that day." These transactions were public covenants. Had they a continuing obligation? Moses declared this obligation when on the Plains of Moab he called all Israel and said to them: "The Lord our God made a covenant with us in Horeb. The Lord made this covenant with us, even us, who are all of us here alive this day." (Deut. v. 2, 3.) Only Caleb, Joshua, and himself survived of the adult generation that forsook Egypt, but the covenant of the fathers was the covenant of their children. God had made it with them. The 29th chapter of Deuteronomy has this: "These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which He made with them in Horeb. . . . Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water; that thou shouldst enter into covenant with the Lord thy God, and into His oath, which the Lord thy God maketh with thee this day; that He may establish

thee to-day for a people unto Himself, and that He may be unto thee a God, as He hath said unto thee, and as He hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath; but with Him that standeth here with us this day before the Lord our God, and also with Him that is not here with us this day." Centuries after this transaction, the word of the Lord to Jeremiah was: "The house of Israel and the house of Judah have broken my covenant which I made with their fathers." They were charged with the breach of the covenant made with their fathers. These public covenants, then, were of continuing obligation. The passages quoted bring before us distinctly the gathering of the people, their leaders, their aged men, their children, so that the whole company were visibly included in the transaction. But more than this company is included. The God who created man at the first had before Him the greater company of the future, as was discerned by Abraham, whom Paul describes as "The father of us all (as it is written, I have made thee a father of many nations) before him whom he believed, even God, Who quickeneth the dead, and calleth those things which be not as though they were." (Rom. iv. 16, 17.) God dealt with Israel on the principle of continuing obligation. They were blessed or afflicted, according as they were faithful or unfaithful to these covenants of their fathers. The expression used in Leviticus xxvi. 45, is, "The covenant of their ancestors." That whole chapter is a distinct enunciation of the Divine procedure, His blessing for a covenant-keeping people, His wrath on a covenant-breaking people. But more than this—His compassion to a penitent people, and His regard to His covenant. This is the language: "If they accept the punishment of their iniquity, then will I remember My covenant with Jacob, and also My covenant with Isaac and also My covenant with Abraham will I remember." The covenant is traced back from son to father, back to the covenant with Abraham, and God says: "I will not cast them away, neither will I abhor them, to des-

troy them utterly, and to break My covenant with them; for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord." Herein we have the key to the history of that people from the call of Abraham down. No details are needed, as we recall the period of the Judges, of the Kings, of the Captivity, of the heathen supremacy over them, and their history since the time of Christ, their Messiah whom they rejected. As we look forward we recall the words that Paul uttered: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written: There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is My covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance." (Romans xi. 25-29.) What a view is here presented of a covenant-keeping God, the same yesterday, to-day, and for ever, and of a people once chosen by Him that he might enter into covenant with them, living on before Him through the ages, their covenant a covenant of many generations!

May all this teaching be set aside in the way in which the law of the Sabbath and the whole doctrine of national duty to God are set aside by some, as Jewish? By no means. Covenanting with God cannot be regarded as peculiar to the Hebrews. They are but one of the races of men upon the face of the earth. The same God is Father of us all. The obligation of a covenant is not peculiar to the Hebrews. It is a principle of universal application. Covenanting with God cannot be regarded as Jewish in the sense of temporary. It was a privilege of old. It is a privilege now. As Israel re-

ceived the moral code which is the basis of all Christian legislation, so they had the privilege of covenanting as a pattern for all time. Referring to later times, Isaiah prophesied: "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of Hosts." (Isaiah xix. 18.) Thus Gentiles are joined with Israel in this ordinance of covenanting with God. And at the close of the 20th chapter we have this grouping of the Gentiles and Israel beneath the care and faithfulness of the same covenant God: "In that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land: whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of My hands, and Israel, Mine inheritance." These three expressions—"My people," "The work of My hands," and "Mine inheritance"—belong to those in covenant with God. As in Deuteronomy xxvi. 18: "And the Lord hath avouched thee this day to be His peculiar people," and in Leviticus xxvi. 12, God says: "Ye shall be My people." The 100th Psalm thus reads in the third verse: "Know ye that the Lord He is God; it is He that made us, and not we ourselves; we are His people, and the sheep of His pasture." Covenanting, then, is not confined to Old Testament times, or to Israel. Here occur to us the words of Paul: "Is He the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." (Romans iii. 29.) The descending obligation of Public Covenants is a doctrine for all men. Let us regard the permanent basis of the obligation of public engagements with God.

1. Public engagements to what the law of God requires by a Church or a nation have a continuing obligation, as they bind to duties right in themselves. The law of God is our duty. The obligation to obey cannot rest solely or primarily on our acceptance of the law, or engagement to it. It rests primarily on the Divine authority, the relation He sustains to us. We may have a rebellious spirit; we may refuse to obey. Still the law holds. When the spirit is changed, when love

takes the place of enmity, then the acknowledgment is made that the law is holy, and the commandment holy, and just, and good. (Romans vii. 12.) As there is progress in holiness for the believer, so there is progress in knowledge. There comes light as to the path of duty. There are attainments made; and seasons of trial have their part in developing the apprehension of Divine truth. This is the case also with man in his social life. A community, whether ecclesiastical or civil, gains knowledge of duty, makes attainments. These attainments are often made in seasons of great trial. They may not be lightly cast aside, because others grow weary of obedience, or are swerved from it by the power of the world about them laying hold of the natural aversion to what is right, and because men love darkness rather than light. The law of God remains, the obligation to it is unimpaired. The light is come; "Thy light is come."

2. We argue further for the continuing obligation of public covenants from the right of fathers, not only natural fathers, but ecclesiastical and civil fathers as well, to bind their children in transactions of mutual interest. They may and should take it on themselves to act, assuming obligations, to procure blessings for their own and after times. This is a customary act in temporal things, and no one ventures to question its propriety or value.

The mutual interest to which we herein refer is the gain of the blessings that follow, and with these blessings the obligation descends. Take, for instance, these British Isles. What a position Britain occupies! As was said of her last April at the Arbitration Conference in Washington by Edward Atkinson, of Massachusetts: "Her rule is that of equity, carrying the same common law which is our inheritance, wherever her flag floats." How was this position gained? Dr. George Paxton, of your own land, speaks of this in his "Inquiry into the Obligations of Religious Covenants upon Posterity," published nearly a century ago: "To what must our great and lasting prosperity be owing? We believe it

has been greatly owing to the covenants of our fathers, to which a faithful and gracious God has hitherto had respect. The singular appearances of Divine providence in favour of the British Isles has been often and generally remarked. . . . It was not the ocean that surrounds us; it was not the number and prowess of our fleets, and armies, nor the wisdom of our councils, but the sword of the Lord and the buckler of His favour that saved us." Has such favour followed the acts of the fathers in this land? Was it, as Dr. Andrew Symington has said: "An impulse was communicated to the generation, which was not dissipated in the confusions and agitations which soon, alas! soon ensued; nor was it crushed in the barbarous persecutions which followed?" Did these fathers hand down no obligation to the duties they assumed, to the after generations with the blessings they procured for them? Thus for other lands and other times, where such attainments may be made.

3. The continuing obligation of Public Covenants rests also on the identity of society through successive generations, the continued life of the social body. This is no figment of philosophy, but a fact of the constitution of the life of man upon the earth. Husband and wife become "one flesh" by a Divine constitution. The body and soul become one by a Divine constitution, and remain one in all the changes of the years of the life. So with the social body. There is a continuous life through all the particular changes. The continuousness of obligations once assumed in the fear of God at once appears. The principle applying here is thus formulated by your own Dr. William Symington: "When the matter of a covenant is lawful and the parties continue to exist, the covenant itself retains its obligation until the object it contemplates has been gained." We thus see how, when a people covenant with God, the ever-living God, the generations that follow being one with them have resting on them the vows the social body made. All that we have cited of the transactions related in the books of Moses and in Joshua are

accounted for by this great fact, appearing in God's appointment, and in the nature of things. It may not be otherwise. Public Covenants have a continuing obligation.

But why speak of the matter of obligation in any way, as if to convince a gainsayer? Why not rather treat it as the opening out of a glorious truth, that we are bound to God? How much we owe to a covenant line! How much to the laying hold of the faithfulness of a covenant-keeping God by fathers long since gathered to their fathers!

Far back was the engagement of the Lord and His Anointed: "I have made a covenant with My chosen, I have sworn unto David, My servant, Thy seed will I establish for ever, and build up Thy throne to all generations." The godly through the ages have laid hold of this for themselves and their seed. Jehovah abides ready to make good His promise. The Lord by Malachi, the last of the Old Testament prophets, reproved Israel for withholding the tithes. The words He then spoke by the prophet in that matter come in fitly for us all in this, as an exhortation from Him in owning the obligations of the covenants of our fathers: "Prove Me now herewith, if I will not open to you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it": and to a covenanting land valuing its privileges belongs the word that follows; "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of Hosts."

THE INFLUENCE OF THE COVENANTED REFORMATION ON CIVIL AND RELIGIOUS LIBERTY.

By the Rev. WILLIAM DICK, M.A., Mulvin.

By "religious liberty" we mean the right to comply with all

that God has prescribed for the regulation of our relations towards Himself. Some define religious liberty as the right to do all that conscience dictates. But there may be a perverted as well as an enlightened conscience; and the latter definition would justify human sacrifices and even persecution to the death, for to both of these iniquities men are prompted by a perverted conscience. We believe that God alone is Lord of the conscience; but we emphasize the fact that He is Lord of it indeed, that conscience is not an absolute ruler but under law to God, and that while conscience, so-called, is often variable, blinded, and self-contradictory, the Divine law is immutable and of universal obligation. We believe strongly in the right of private judgment, the right of every man to read God's Word and to ascertain his duty from it, even though he may make mistakes in interpreting it. But as the Church and the State are under as much obligation as the individual to glorify God, and as where there is obligation there must be a co-extensive liberty, no plea of conscience on the part of the individual can ever be admitted to limit or set aside the exercise of an enlightened conscience on the part of the Church or the State. Nor, on the other hand, has an organization the right to set aside or limit the exercise of an enlightened conscience on the part of an individual, though that organization should represent all the rest of the world. God cannot give to any individual or any organization the right to oppose the Divine law. This law is the root of all true liberty, and all true liberty is the fruit and flower of this law.

By "civil liberty" we mean the unrestricted enjoyment of all the rights of citizenship, whether as conferred by the Creator or secured by Scriptural, constitutional provision under an organized national government. One just ground for depriving a citizen of any of these rights is the fact that he himself has violated, or is engaged in a conspiracy to violate, any of these rights in the case of others. Another just ground for depriving a citizen of any of these rights is that his teaching and public action are in fundamental collision with God's rights,

as embodied in the civil constitution, and as necessary to the being and welfare of civil society.

We have thus attempted to define and briefly explain civil and religious liberty. It is our business now to show what the Covenanted Reformation has done for it in the world.

We shall first point out some salient features of Covenanted Presbyterianism, which not only precluded the idea of its being in any degree subservient to tyranny, but equipped it for rendering positive service to liberty.

1. It embodied a scheme of salvation by grace, which is specially destructive of pride and carnal ambition.

2. The regulation of its worship by Divine prescription brought men face to face with the one absolute Lord. The simplicity of worship was designed to open the way for the majestic presence of God by His spirit. And such spiritual worship, lifting, as it did, the moral high above the ceremonial, cultivated the moral character instead of merely pleasing the taste, induced the fear of God rather than of the officiating minister, and the constant fear of God rather than at the time of formal worship merely; and so fitted men for, first of all, governing themselves personally, and then for taking a worthy part in the government of the community.

3. Covenanted Presbyterianism, by repudiating the idea of an official priestly caste, and by recognizing all believers as priests to God, took away from the ministry a tempting opportunity for being impostors and tyrants, and from the laity an unmanning spiritual dependence on man. Religion was thus made a personal matter between the soul and Christ that could not possibly be managed by power of attorney; and each individual Christian was impressed with a sense of responsibility and dignity as made in God's image, as bought with a price so as to be no longer the servant of men, and as inhabited by the Holy Spirit, whose truth makes free. Men who thus excluded all idolatrous imposture from their devotions were being Divinely trained to be its natural enemies in all their public life.

4. Ministerial equality is a breakwater against carnal ambition and love of pre-eminence among ministers themselves, and makes them so independent in character that they are very unmanageable by a civil despot. Under such a system nothing can be done without the voice of the majority, and this voice cannot be ascertained without public assemblies and free discussion—the very things a despot fears. In prelacy, on the other hand, the King, who creates bishops and archbishops, can easily and instantaneously rule the Church by exercising his absolute power over his own creatures.

5. The rights of Christians under Covenanted Presbyterianism to elect their own officers, the wide scope given to representative government, and access to Courts of Appeal and Review, fit the Church not merely for safely accepting but for educating up to the most advanced degree of true political reform.

6. The thorough delimitation of the mutually independent but mutually helpful jurisdictions of Church and State (which Anglicans utterly confound) removes the desire of interference of the one jurisdiction with the duties and rights of the other, and not only prevents suicidal war but positively binds together in patriotic unity. A Church which, like the Romish, was modelled on the office grades and office honours of the Roman Empire, and has thus engrafted on it a kind of civil despotism, cannot but be the rival of the State—an *imperium in imperio*—and, in particular, cannot but war against the freedom of representative government. On the other hand, a Church which, like that of the Scottish Reformation, purged out all civil and religious heathenism, and was modelled on heaven's law of liberty, and thus held the laws of civil liberty more fully, perhaps, than they have ever been actually embodied in a State, cannot but be the friend of a free State. True Presbyterianism would require to forswear its very nature before it could either violate civil freedom or allow that freedom to be violated.

7. Covenanted Presbyterianism is naturally averse from

persecution. Dissent from Presbyterianism is rebellion against a religious system chiefly; while dissent from Rome is rebellion chiefly against an ecclesiastical potentate and his clique of deeply self-interested and absurdly-pretentious princelings. The Romish hierarchy has much in the way of worldly power and honour to lose by a religious revolution, and, therefore, much to gain by persecution; while Presbyterian ministers have little to lose in the one case and as little to gain in the other. It takes grace, or at least great public spirit, to resent an insult done to religion *per se*, but none to resent the depression of an ambitious politico-religious conspiracy, or even of a claim to social pre-eminence. But the greatest difference between the Covenanted Reformation and Romanism in this respect is that while Romanism is doctrinally committed to persecution, all her bishops being expressly bound by oath to persecute, and has slain perhaps 50 millions by massacre, the Inquisition, and religious war, the Covenanted Reformation is doctrinally opposed to persecution, and is historically free from the stain of a single drop of blood shed for conscience sake.

8. Covenanted Presbyterianism is as much opposed to civil and ecclesiastical anarchists as to royal and prelatical despots. By its insisting on an educated and ordained ministry it saves the Church from self-styled men of God, who are, perhaps, as spiritually proud, as arrogant of magic, spiritual power, and as contemptuous of a Scriptural ministry as ever was priest or bishop. Communism and mob rule, whether social or ecclesiastical, can make little headway in a truly Presbyterian atmosphere.

But passing from the obvious qualifications of Covenanted Presbyterianism to promote civil and religious liberty, we shall next take a brief historical survey of what it has actually done for liberty.

It was Covenanted Presbyterian ministers—not men who merely professed or were accidentally connected with Covenanted Presbyterianism, but its theologians and expounders—

that won the civil and religious liberty of Scotland. In England it was the King and Parliament that created Reformation liberty and maintained it against the clergy, while in Scotland it was the clergy that created Reformation liberty and maintained it against the Court, and even against the servile and vacillating statesmen. John Knox and his successors were really the most enlightened statesmen in Scotland. It was really he alone who penetrated and baffled the ambitious and sanguinary designs of Popish European Leaguers and of Mary, their wretched agent. His scheme of education was far in advance of even the present age. And it was men like James and Andrew Melville that alone led the forlorn hope of their nation against the attempts of King James to rule by his own irresponsible, arbitrary will, and crush the chartered liberties of the people. Yet more historians fail to apprehend the services rendered. The superficial philosopher who has achieved his intellectual emancipation from his Romish or Anglican priest assumes that all ministers, or "priests," as he calls them, are to be distrusted and curbed in the interests of liberty. He forgets that Covenanting ministers killed priestcraft, created civil liberty, shamed statesmen into some public spirit, and, when abandoned on every side, gave their blood for civil liberty.

But were there not Acts of Parliament against Popery, and did not these Acts receive the sanction of the Scottish Reformers? Yes. But consider the circumstances. The Romish Church was then acting as a great murder organization (as it must always in conscience do when it has the power), and the mass was regarded as the rallying point and consecration of the murder. The mass was proscribed because, as Mr. Froude says, "it then meant the halter and the knife." Yet even then not one Scottish Papist was put to death for his so-called religion. The greatest length to which the Reformers went was to exclude Papists from places of power and trust, which, under a free government, Papists were sworn to betray.

The Scottish Reformation had a great influence on behalf

of Reformation liberty in England. John Knox, who was one of Edward VI.'s chaplains, and was offered a bishopric, exercised such an influential ministry south of the Tweed that Carlyle calls him "the chief priest and founder of English Puritanism;" and it was Puritanism, as Hallam admits, that killed Ritualism one hundred years after. And English Puritan exiles created American civilization. Here is what Mr. Froude says of Knox: "The time has come when English history may do justice to one but for whom the Reformation would have been overthrown among ourselves, for the spirit which Knox created saved Scotland, and if Scotland had been [Roman] Catholic again, neither the wisdom of Elizabeth's ministers, nor the teaching of her bishops, nor her own chicaneries would have preserved England from revolution." (*Hist. of Eng.*, vol. x., pp. 193, 194: London, 1871).

It was from the Scottish General Assembly that the Solemn League and Covenant came, that turned the scale against Charles I. when he was warring with the people of England, and it was men who had sworn in that Covenant to be loyal to a true King who were nerved by it to bring the hopelessly false-hearted despot to the block. Again, unconstitutional despotism sneaked in by the perjury of Charles II., and again the Covenanters stood on the violated constitution and laws of their country. The bishops, as usual, backed up all the unconstitutionality of Charles, because its whole fury fell on Covenanters. Yet less unconstitutionality than his had led to the deposition of many Scottish and English kings. But the people were now drugged with the doctrine of non-resistance, and gave a free hand to the royal pensioner of Louis XIV., and the perjured agent of the murderous Catholic League. Even the Covenanters were too long in declaring war against the tyrant, and it was, perhaps, better that the unpremeditated risings at Rullion Green and Bothwell Bridge were unsuccessful, for the majority took in the king's interest, and on such a basis nothing could have been accomplished. For who and what was the King? He was the source of all the uncon-

stitutionalism and miseries of the nation. To profess allegiance to him was plainly to put themselves, as belligerents, in the wrong, and fight him, as it were, cap in hand. The Sanquhar Declaration met the dread necessities of the case by renouncing in 1680 the authority of Charles II. in almost the very words in which, eight years after, the Convention of Estates renounced that of James; and the Covenanters had a far stronger constitutional ground than the Convention of Estates had, for Charles had been taken bound to all the laws and had broken them, while James had been crowned without any obligation whatever. Was it a crime to anticipate the glorious Revolution? Or was the Sanquhar Declaration the wisest, noblest, and most loyal deed in the constitutional history of Britain?

The Cameronians defended the Scottish Convention, defeated the Highlanders at Dunkeld, and urged upon the Convention the immediate acceptance of William and the rejection of James. On the other hand, in the English Convention, the bishops struggled hard to get terms made with James. But they were defeated. And the twenty-eight years of heroic witnessing bore some fruit, at least, in the repudiation of the tyrant, the limitation of the monarchy, and the establishment of the Protestant succession.

When the regiment, called Lord Antrim's Redshanks, was approaching the city of Derry to take it and hold it for King James, it was the Rev. James Gordon, Presbyterian minister of Glendermot, who advised that the gates should be shut; and, while Bishop Hopkins was protesting against such disloyalty to the "Lord's anointed," as he blindly called James II., it was thirteen Presbyterian apprentice boys who, without further waste of time, ran and shut the gates in the very face of the soldiers. This was one ripe fruit of the Solemn League and Covenant, which had been sworn in Derry in 1643.

The Revolution made England the friend and not (as it had been) the enemy of William in his struggle to save the liberties

of Europe from Louis XIV., threw the energy of England on the side of the Reformation, vastly increased that energy, gained for England the widest Colonial expansion until one-fifth of the world's space is hers, and Protestantized the broad oceans. And what does this mean for liberty? When Spain ruled the sea, she built an Inquisition in every colony and burned every Lutheran who landed. But the defeat of the Spanish Armada in 1588, and of the combined fleets of France and Spain at Trafalgar in 1805, lifted the incubus of Romish intolerance from all new lands, and left Protestant missionaries free to go wherever they pleased. They are now grappling with heathen intolerance also. And English civilization is seconding their efforts. India with its three hundred millions is ruled absolutely by the ludicrously small army of seventy thousand British soldiers, and is compelled to live without internecine warfare, and without persecution. In the name of a true as distinguished from a spurious religious liberty, the British Government has stopped the Car of Juggernaut, the Suttee, and the throwing of infants into the Ganges.

It is generally admitted now by Englishmen that the revolt of the American Colonies was well-warranted, and that it has been conducive to the progress of civil and religious liberty. Now, it was Presbyterians that played the most decisive part in this revolution also. Most of them had fled from Episcopal persecution in Ulster. Mr. Bancroft, the historian, says, "The first public voice for dissolving all public connexion with Great Britain came, not from the Puritans of New England, the Dutch of New York, nor the Planters of Virginia, but from the Scotch-Irish Presbyterians of the Carolinas." And it was men who had actually renewed the Covenants on the soil of America in 1743 who, in 1775, uttered at Mecklenburg the first Declaration in favour of separation; and Thomas Jefferson, in his autobiography, says that he had this Declaration before him, and used its ideas freely, when, in 1776, he was writing the National Declaration of Independence.

The growing might of England has recommended civil and religious liberty to the European Romish nations. Indeed, she lifted them up when they were under the feet of Bonaparte, and restored to them the liberty of self-government—a noble revenge for their old-time efforts to destroy her. Protestantism was thus seen to be the real principle of order, the rock to break the wave of revolutionary Atheism, while Rome was the weed flung upon the shore.

The prosperity of the United States has led all the Central and South American Colonies to revolt from a tyrannical Spanish government, and establish their complete independence. Curiously enough, in two of the most decisive battles of this struggle, it was Anglo-Saxon Volunteers who carried the Flag of Independence to victory. But are these Romish Republics really free? No. They have only imitated the forms of liberty: they have not acquired its true spirit, which cannot exist without a Protestant faith, obedience to God, and the conquest of selfish passions. And so we have on an average one revolution a year in this family of nations, and almost incessant and apparently aimless strife—the Central American Confederates, for instance, fought one hundred and forty-three battles with each other in twenty years. Just as Arianism has destroyed some Presbyterian Churches on the Continent, in spite of all the forms of ecclesiastical freedom, so, in spite of all the forms of civil freedom, these republics are tossed by Popery and Atheism in a constant storm of anarchy. These republics are as unhappily situated as France, which from 1793 to 1896 has not, perhaps, advanced one hair's-breadth in true liberty and well-being. There is an infinite difference between the fruits of Scriptural Reformation and those of Atheistic Revolution.

The question of slavery doubtless concerns social rather than civil liberty. But it may not be unreasonable to refer to it here. Now, while Romanists, Episcopalians, Methodists, Independents, Baptists, Lutherans, and the larger Presbyterian

Churches were implicated in the guilt of slavery by admitting the slave merchant, the slave owner, and the slave driver to communion, the Reformed Presbyterians, who are the truest of all Presbyterians to the principles of the Scottish Reformation, refused from 1800 to admit anyone in any way engaged in such an inhuman traffic. Doubtless this strict discipline was then called stern and tyrannical. But the whole world can now see that the sternness was kindness and the tyranny was chivalry.

Has the Covenanted Reformation been yet nationally honoured by Britons for the great things it has done, or is it established and trusted in as a method of national salvation? No. At the Revolution, persecuting Prelacy was continued as the national Church of England; and Presbyterianism, in the deeply and permanently corrupted form to which it had been reduced by terrorism and seduction under Charles II., was nationally established in Scotland. The Covenanted Reformation that had saved the liberties of Britain was not only contemptuously ignored, but was left under the charges of "rebellion," "fanaticism," and "madness" by those whom it had ransomed. It is probable that no written demonstration of the constitutionality of Covenanters would persuade the public to drop these specially false and ungrateful charges. For the public, if it ceased to regard the Covenanters as rebels, would have to regard them as the only constitutionalists, the only patriots, the only heroes, and would have to admit that the majority of the nation had acted and still act a weak, Covenant-breaking, and unpatriotic part. But the truth on this great controversy must be admitted eventually, however unwilling men may be to admit it now. Providential facts can soon make the matter very plain. Ritualism, for instance, which is now covering the English Church with a portentous eclipse, must, if unchecked—and what is there to check it?—eclipse the State also; for liberty, if it die in one relation of life, will die also in another. So, too, religious equality, which involves the completest separation between civil duty and religious belief, and thus

requires the withdrawal of all civil identification with the Sabbath, the oath in a court of justice, the Christian laws of marriage, and the Protestant Succession, will tend to bring Church and State under the heel of infidels and Papists. Then must ensue a struggle, so plainly one of life and death, that it will be impossible to stop short of the methods of the Covenanters, and it will then be possible at last to see and acknowledge their priceless services to civil and religious liberty.

PSALM CXVI.

(The "Burial Song" of the early Church.)

I'LL of salvation take the cup,
On God's name will I call;
I'll pay my vows now to the Lord
Before His people all.

Dear in God's sight is His saints' death.
Thy servant, Lord, am I;
Thy servantsure, Thine handmaid's son:
My bands Thou didst untie.

Thank-off'rings I to thee will give,
And on God's name will call.
I'll pay My vows now to the Lord
Before His people all.

Within the courts of God's own house
Within the midst of thee,
O city of Jerusalem,
Praise to the Lord give ye.

Rev. A. C. Gregg, B.A., Ballylaggan, pronounced the Benediction.

MARTYR MEMORIALS.

AN exhibition of relics of the Covenanters took place in the evening from 6.30 till 7.15. From a large number of books, documents, flags, and other articles associated with the more prominent Reformers and Martyrs, placed freely at the disposal of the Executive, a special selection was made of the most interesting. The lecture explanatory of the memorials was delivered by Dr. Kerr, and the articles shown by Mr. Robert Adams, of the Mitchell Library, Glasgow. Intense interest was shown by the crowded audience.

1. An original manuscript copy of the National Covenant, as signed in Greyfriars Churchyard, Edinburgh, 28th February, 1638, at the beginning of the Second Reformation. It bears the signatures of Rothes, Montrose, Cassilis, Elcho, and other Peers and Noblemen. It is on parchment, and is

Order for Colonnell Douglass

you shall be obliged to take our Reinforcement and Fifths
of the Regiment of Guards and March with them to move
towards Marlboro where there is Fifth of My Lord Mar's
and Regiment to join you and from that you are to March to
some Gallows or nithe-ditch for surprising of those Rebels
of that District who prize of those Centurions and as you shall
give signals to take from any one of those garbonds what
James Dragoon and foot you shall find fitting for advancing
towards that service and to continue them with you driving your
at measure
gladly
gladly

Dated

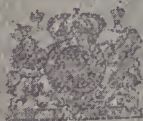
enclosed in a morocco case lettered: "The Confession of Faith and Solemn League and Covenant, 1638."

2. Copy of the Solemn League and Covenant, with two special Parliamentary orders concerning the taking of it. This is one of the earliest printed copies. It was issued in London on September 28th, 1643, the day after Parliament had ordered it to be printed, with a view to its being taken on the 29th by "Divers Lords, Knights, Gentlemen, Colonels, Soldiers, Ministers, and others," who had expressed a desire to do so. The Covenanters met for the purpose in St. Margaret's Church, Westminster, and the Rev. Thomas Coleman preached his famous sermon "The Heart's Engagement" from Jeremiah xxx. 21. It was also very generally taken on the following Lord's Day in the churches in London and Westminster.

3. Book, bearing on the title-page the autograph of Lieut.-General Thomas Dalzell of Binns.

4. Two Commissions (on vellum) to Colonel James Douglas, supersigned by Charles II. (1684) and James II. (1685).

5. Various Military Orders issued by Dalzell of Binns bearing his signature. The facsimile of one of these is here produced. Dalzell instructs Colonel Douglas to take 150 of the Regiment of Guards and march with them next day towards Mauchline, where 50 of Lord Mar's Regiment were to join him, and further to march "to Galloway in Nithsdail for suppressing of those rebells that disturbs the piece of those contries, and as you shall fynd ocatione to take from any of these garisones what dragouness and foot you shall fynd fiting for advancing of that service, and to continue them with you during your pleasure." Down the left-hand margin there is added: "And the remanent of Sir James Turner's troop at Glasgow." There is neither date nor place of signature but T. Dalzell, the "T" being deftly blended with the "D" in Dalzell. Douglas, brother to the first Duke of Queensberry,

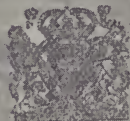


AN
ACT
Against Preachers
OF
CONVENTICLES
And their pretence at Field Conventicles.

Edinburgh, Printed 1654.

OUR SOVERAIGN LORD, Kingdome the
Of his Majesty the Kingdome of Great
Britain, bearing all the Laws, Statutes,
and Ordinances, which are
the Duties and Responsibilities of Kings.
Therefore His Majesty, with Consent of His
Majesty in Parliament, hath Statute, and Or-
dinance, That all such as shall hereafter Preach
at Field Conventicles, Houses, or other Conventicles,
Angles, shall be preferred as Traitors &
in Conventicles, shall be punished by Death,
and Confiscation of their Goods.

Printed by the Son of Andrew Baskin, Printer to the Kings Majesty, at the Sign of the Crown, in the City of London.



AN
ACT
Against the
COVENANT.

Edinburgh, May the 9th. 1654.

OUR SOVERAIGN LORD
and Estates of Parliament, do hereby
Declare that the giving or taking of
the National Covenant, as explained in
the Year 1638. or of the League and Co-
vantage, so commonly called, or Writing
in defence thereof, or making of them as
Lawful or Obligatory on themselves, or
others, shall infer the Crime and pains of
Treason.

was appointed Colonel to the King's Regiment of Foot Guards in 1684, and in March, 1685, he was sent to suppress the Covenanters in the West. Dalzell died in August, 1685.

6. Holograph letter by James II. to Colonel Douglas recommending Captain Dalzell for a Company in his Majesty's Regiment of Guards.

7. A Handbill, containing two Acts passed on the same day—one against Conventicles and all taking part in them, and the other against the National Covenant and Solemn League and Covenant, and all who would give, take, and defend them or own them as lawful. The two Acts are placed in parallel columns on the bill as shown in the reduced facsimile on the opposite page. The terms of the Acts are—

AN ACT
AGAINST PREACHERS
AT

CONVENTICLES,
AND THOSE PRESENT AT FIELD CONVENTICLES.
EDINBURGH, MAY THE 8TH, 1685.

Our Sovereign Lord, considering the Obstinacy of the Fanatical Party, who, notwithstanding all the Laws formerly made against them, yet they persevere to keep their House and Field Conventicles; which are the Nurseries and Rendezvouzes of Rebellion. Therefore, His Majesty, with consent of His Estates in Parliament, Doth Statute and Ordain, That all such as shall hereafter Preach at such Fanatical, House, or Field Conventicles; As also such as shall be present as Hearers at Field Conventicles, shall be punished by Death, and Confiscation of their Goods.

AN ACT
ANENT THE
COVENANT.

EDINBURGH, MAY THE 8TH, 1685.

Our Sovereign Lord, and Estates of Parliament, Do hereby Declare that the giving or taking of the National Covenant, as explained in the year 1638; or of the League and Covenant so commonly called; or Writing in defence thereof, or owning of them as Lawful or Obligatory on themselves, or others, shall infer the crime and pains of Treason.

The length of this hand-bill is sixteen inches, and the breadth twelve inches.

A letter together wth some questions & articles to be
proposed to members of society — by Mr James Renwick
Dear Brethren

It is not unknown to many yet a time here w^{ch} Lord in a singu-
lar manner & displayed his banner in Britain & Ireland & with
q^{ue} measure of holy zeal courage faithfulness & constancy he
acted & animated y^e spirits of his followers in yr w^{or}ships con-
founding & appearing for him his truth & Kingdom especially
for y^e dignity of his kingly & royal office & how he signally
fudged yr enemies scattered & defeated at his & yr opposi-
tion & at a length he advanced y^e glorious work of reformation
enriching w^{ith} him self a glorious building of a most beautifull
fabrick & of a church founded upon y^e prophet & apostles &
his christ himself being y^e chief corner stone & how for his
own glory & w^{ith} encouragement of his subjects he established in
his house doctrine worship discipline & government w^{ith} ordinances
& officers according to his own institution & how he engaged w^{ith}
himself by solemn & sacred oaths & covenants those lands & his
own self in y^e w^{or}ship by w^{ch} he was engaged w^{ith} y^e
outmost of y^e power sincerely constantly & really all y^e days of y^e
day w^{ith} undaunted both private personal publick reformation
according to his word & likewise engaged himself to y^e ut-
ter extermination of popery prelacy errors heresies & of-
fences contrary to sound doctrine & y^e power of godliness
& how while they remained faithful in his cause & w^{ith} he
did eminently appeared in publick ordinances in y^e assemblies for-
my forth w^{ith} q^{ue} in great abundance in splendours power & pur-
my forth his pleasant going in y^e sanctuary w^{ith} joyful & re-
freshful w^{ith} his self in these seasons soe w^{ith} the memory w^{ith} y^e
manner forth w^{ith} many yet alive — Neith^r unknown y^e sad &
shameful defections in faithfulness & heaven provoking apo-
stacy even of those who engaged themselves in these covenants
how some & not a few did own these sacred lands & made
use of it as it might prove most conducing to y^e own sinne
ends for helping to mount into y^e saddles of profligacy
who q^{ue} they had q^{ue}med y^e designed ends y^eby could say
it aside ag^{ain} & w^{ith}out shame or blushing call it an old
manack

8. The sword of John Brown, of Priesthill, the "Christian Carrier," shot by Graham of Claverhouse, at his own door, May 1st, 1685, in the presence of his wife and children. Claverhouse reported the execution of Brown to the Duke of Queensberry in these words: "On Friday last among the hills, betwixt Douglas and the Ploughlands, we pursued two fellows a great way through the mosses and in the end seized them. They had no arms about them, and denied they had any. Being asked if they would take the abjuration, the eldest of the two, called John Brown, refused it, nor would he swear not to rise in arms against the king, but said he knew no king. Upon which, and there being found bullets and match in his house and treasonable papers, I caused shot him dead, which he suffered very unconcernedly."

9. Sword of the Covenanter Muir, ancestor of the late Dr. Muir of Darvel. Inscribed with the rare form of spelling "Andreia Ferrara." It is almost unique in having on it the motto: "Soli Deo Gloria"—so rare among Ferrara blades. This sword was used at Drumclog, June 1st, 1679.

10. Title-deeds of the lands of Tarland, Dolserf, 1676 (on vellum). They are signed by John Wilson, Writer, Lanark, executed for "rebellion." Wilson was a captain at Bothwell Bridge, 1679.

11. A volume of Covenanting documents, including a unique unpublished letter by James Renwick, the martyr executed in the Grassmarket, Edinburgh, 17th February, 1688, and buried in Greyfriars. This letter contains the questions put to persons desirous of becoming members of the Societies of the Covenanters. One page of this letter is reproduced on the page opposite.

12. A roll (in manuscript) of persons in the Shire of Lanark outlawed in the times of persecution. Bears the date 1679.

13. An inventory of the goods of certain Covenanters in Lanarkshire, taken up in order to forfeiture.

14. Sword of William Cleland, one of the leaders at Drumclog and Bothwell Bridge; Lieutenant-Colonel of the Cameronians in the battle of Dunkeld; fell there at the head of the regiment, August 21st, 1689.

15. The "Bluidie Banner" of the Covenant. This Banner is of blue silk, here and there a little faded. Blue was the favourite colour of the Covenanters. Spalding states that when the first army of the Covenanters entered Aberdeen "few or none wanted a blue ribband." The Banner bears the inscription in Hebrew characters (gilded) "Jehovah Nissi"—(the Lord is my banner). The next line is painted in white: "For Christ and His Truths"; then come the words from which the Banner receives its name: "No quarters for ye active enimies of ye Covenant." Any attempt to vindicate the spirit of this policy may seem unnecessary, as the persecutors of the Covenanters were traitors to the Covenanted Constitution of the kingdom, and were bent on the murder of all who would not unite with them in their rebellion. This Banner was carried at Drumclog and Bothwell Bridge. It is four feet five and a-half by three feet five and a-half inches. One of the verses in the ballad of Bothwell Bridge speaks of the

"Flag o' red a' set aboot wi' bonnie blue."

16. A copy of the "Breeches" Bible. This peculiar title is given this Bible because of the translation of Genesis iii. 7: "They sewed fig-leaves together and made themselves breeches." It was the work of Coverdale, John Knox, and other exiles to the Continent, and was first published in Geneva in 1557, and was the first Bible printed in old Roman letter. This copy was "imprinted" at London, 1599, and is inscribed with the lines:—

"Peter Gemmell, with my hand,
And aye to be at God's command."

17. A Bible used by Captain Paton of Meadowhead, the martyr, "which he gave to his wife from off the scaffold when he was executed for the cause of Christ at Edinburgh, 8th May, 1684: James Howie received it from the Captain's son's daughter's husband, and gave it to John Howie, his nephew." A few of the last leaves are wanting, but, singularly enough, the last verse of this Bible is Rev. xii. 11: "They overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death." It is a small



MEMORIALS AT LOCHGOIN.

duodecimo, and bears date 1653. In the illustration, it lies open inside a small glass case, used to preserve it. On the back of the New Testament the autograph of Paton may still be seen. Howie concludes his story of Captain Paton by saying: "He lived a hero and died a martyr."

18. Sword used by Captain Paton. It is basket-hilted and is twenty-seven inches long. There are twenty-eight nicks on the edge, and it is much corroded. The Captain used another sword—an "Andrea Ferrara," forty inches long.

19. A Flag borne at Kilsyth, Bothwell, and Drumclog by the men of Fenwick—Gemmell, Howie, and others. It bears the inscription: "Phinick (Fenwick) for God, Cwntry (country), and Covenanted Work of Reformations." On it are painted an open Bible and the Scottish Crown and Thistle. It is made of home-spun linen, and is six feet by five and a-half.

20. A Drum that was used at the battle of Drumclog.

21. A copy of the first edition of Laud's Liturgy, 1637. Against Dean Hannay, attempting to use this Liturgy in St. Giles, Janet Geddes flung the stool, 23rd July, 1637.

22. A Large Declaration concerning the late "Tumults in Scotland, with particular details of the Seditious Practices of the prime leaders of the Covenanters." By the King (Charles I.), 1639. This book was issued soon after the Glasgow Assembly, 1638, which resisted the attempt by the King's Commissioner to dissolve the Assembly, and abolished the Five Articles of Perth; Alexander Henderson was Moderator.

23. "Zion's Plea against the Prelacie. Appeal to Parliament in a Decade of Positions," etc., by Dr. Alexander Leighton, St. Andrews: 1630. For writing this book, the author was "sentenced to a fine of £10,000 and imprisonment for life; sentenced by the Star Chamber to be pilloried and whipt; after whipping to have one of his ears cut off, his nose slit, his forehead branded with S.S.," i.e. Seditious Slanderer, etc. Leighton was released in 1640.

24. Key of the Door of the House of David Steel, the martyr. Steel was the farmer of Skellyhill, Lesmahagow. He was outlawed because at Bothwell Bridge; escaped apprehension for a time by living in a hut some miles from his farm, but was seized by Lieutenant Crichton and shot by his dragoons in presence of his wife and only child.

25. A Merk (Scots). "Blessed Bonshaw! And blessed day that ever I was born for getting 5,000 merks for apprehending Cargill this morning."

26. Portrait of John Spreull (known as "Bass John"), a representative Glasgow citizen, born 1646, died 1722. He was the last of those who suffered imprisonment on the Isle of the Bass Rock for his adherence to the cause of the Covenantants. On the 12th November, 1680, he was seized in Edin-



BASS ROCK.

burgh by a party who were searching for Cargill. He was often brought before the Council of Inquisitors, was subjected to torture, and, in 1687, was sent to the Bass. After his release, he assumed as motto on his crest the words: "*Sub pondere cresco.*"

" 'Bass John,' his townsmen named him here,
And we are told by them,
This title was to him more dear
Than monarch's diadem.

Great, patient Martyr! Now we know
 The meaning of that crest:
 God's Kingdom has been made to grow
 By men like thee distressed."

27. Portrait of Balfour of Burly, or Burleigh. It is painted on wood and closely resembles the description of Burleigh given by Sir Walter Scott in "Old Mortality." Colonel Balfour Wemyss challenged Sir Walter to a duel for traducing the memory of his ancestor.

28. A Collection of Tokens used at Communions in Scotland. Some of them were certainly used as early as 1618, while many that have no date seem to have been older. Some bear the date 1745, and have G. M. (General Meeting) on one side and what seems to be L. S. (Lord's Supper) on the other. They have been gathered from more than one hundred different congregations, and most of them from those places which figured prominently in the stirring times of the Covenanters' struggles. Many of them were doubtless used at Conventicles, where communions were held, as well as by other Covenanters after the accession of Macmillan to their ranks and the constitution of the first Reformed Presbytery. There are tokens from Anwoth, Covington, Eaglesham, Fenwick, Hamilton, Kirkconnel, Leuchars, Maybole, N. Berwick, Perth, Sanquhar, Scaurbridge, etc.

29. Large Flag, made of pale blue and white silk, with the following inscription in gilt letters at the top:—

KYLE
 FOR THE WORK OF REFORMATION, ACCORDING
 TO THE WORD OF GOD AND THE COVENANTS.

In the centre there has evidently been a Coat-of-Arms sewn, surrounded by a border, but the Coat-of-Arms is now almost worn off, although the border is in fair condition. The Flag was in possession of the late mother of the present owner,

whose maiden name was Agnes Wallace, and who was a descendant of the Wallace of Wallaceton family. It was probably carried by the Covenanters under Colonel James Wallace, one of their leaders in the South of Scotland.

30. A Teapot that belonged to Guthrie, the martyr, given to its present owner by Miss C. Brown, Arbroath, a descendant of the Martyr still living.

31. Relics of the Martyrs of Crossgelloch. In 1685, now 211 years ago, three young men were apprehended at Crossgelloch by Colonel Douglas and his company of soldiers, as they were returning from a Conventicle, and were shot almost immediately upon the spot. When the foundation for a monument was being dug seventy years ago, the bodies of these martyrs were found as they had been buried. The properties of the moss had preserved them. The late Mr. Campbell of Dalgig took parts of the hair, bonnets, and socks of the dead—the relics now shown. "Sleep on," writes the late Dr. Simpson, "Sleep on ye bleeding bodies of the saints: sleep in your gory bed; sleep in the martyrs' winding sheet! While ye sleep ye shall not be unattended; posterity will guard your lonely couch and point out your dormitory to the enquiring stranger; and He in whose name ye suffered, and in whose sight the blood of His saints is dear, will at length raise you from your lowly bed to shine among the sons of light in God's own house, and in His own presence throughout a whole eternity."

32. First Editions of Samuel Rutherford's "The Due Right of Presbyteries," 1644; "The Divine Right of Church Government," 1646; "Christ Dying and Drawing Sinners to Himself," 1647; and "A Survey of the Spiritual Antichrist," 1648.

33. First Editions of George Gillespie's "Aaron's Rod Blossoming," 1646—the ablest work on the Erastian Contro-

versy that has ever appeared; and "Cases of Conscience Discussed Concerning Associations and Conferences with Idolaters, Infidels, Hereticks, etc.," 1649.

34. First Edition of Samuel Rutherford's "A Peaceable and Temperate Plea for Pavl's Presbyterie in Scotland; or A Modest and Brotherly Dispute of the Government of the Church of Scotland." London: Printed for John Bartlet at the Guilt-Cup neare St Austin's-gate, 1642. A quarto volume.

35. "A Dispute against the English-Popish Ceremonies, obtruded upon the Church of Scotland, wherein not only our own Arguments against the same are strongly confirmed, but likewise the Answers and Defences of our Opposites, such as, etc., particularly considered." By George Gillespie. Printed 1640. With this masterly work Gillespie entered the field of authorship (1637). It was his reply to the imposition of Laud's Liturgy and the Book of Canons. He was only twenty-five years of age at the time, yet the work displays vast learning. "I do not suppose," writes Dr. James Walker, "that from the pen of so young a man there has ever appeared in our country a book of more consummate learning." A proclamation was issued against it: those who possessed it would "incur the like censure and punishment as the author may be found to deserve for anything contained in it."

36. "The Testimony of some persecuted Presbyterian Ministers of the Gospel unto the Covenanted Reformation of the Church of Scotland, and to the present expediency of continuing to preach the Gospel in the Field, and against the present Anti-Christian Toleration in its Nature and Design. Given in to the ministers at Edinburgh by Mr. James Renwick upon the 17 Janwarii 1688." Printed in the year 1688.

37. A Volume of Rare Pamphlets, all in quarto, including

Gillespie's "The Mystery of Magistracy Unveiled; or, God's Ordinance of Magistracy Asserted, Cleared and Vindicated from Heathenish Domination, Tyrannous and Anti-Christian Usurpation, Despisers of Dignitaries and Contemners of Authorities. By an Unworthy Servant and Subject of Jesus Christ, the King of Saints and Nations," 1708: "The Examination of the True Narrative Tryed and found False" (the Macmillan Controversy), 1706: "An Essay upon the Sacred Use of Organs in Christian Assemblies: Proving that it was peculiar to the Jewish Church; is nowhere enjoined in the New Testament; nor received into the Primitive Church; but first introduced by Pope Vitalian; and is therefore deservedly banished the most part of Protestant Churches and condemned by the Current of Orthodox Divines; And Answering the Arguments usually adduced by Papists and Formalists for its Defence," 1713: "The Believer's Farewell to the World, or an Elegie on the Death of that much-honoured, Truly Worthy and Religious Gentleman Sir Robert Hamilton of Preston, who Died upon the 21st of October 1701. Aged 51 years." Printed in 1701: Report of the "Renovation of the National Covenant and Solemn League and Covenant at Douglas," 24th July, 1712, printed the same year: A "Defence of Reformation Principles, particularly on the Head of the Civil Magistrate." By John Fairley, Minister of the Gospel; 1770: and "Vindiciæ Magistratus; or The Divine Institution of the Civil Magistrate Vindicated." By John Thorburn, Minister at Pentland: 1773.

38. Pocket Bible, which belonged to Peden. Handed down in direct line, and now owned by the great-granddaughter of one of Peden's nieces. Many portions are annotated in the handwriting of "the prophet." Printed, 1653.

39. Pulpit Bible used by Peden. When Peden was ejected in 1662 and fled to Ireland, he took this Bible with him, and gave it to a family who there befriended him. The late Mr.

John Scott, of New Cumnock, at that time residing in Ireland, obtained the Bible from the heirs of this family and brought it to Scotland in 1860. It contains all the books of the Bible except Genesis: printed in London, 1616, in black letter. It is not the authorised version but an earlier. A copy of Beza's version, first issued in 1599. It is twelve by eight and a-half inches. To this Bible reference is made in "The Scots Worthies": "Peden closed the pulpit door, knocked three times very hard on it with his Bible, saying three times over, 'I arrest thee in my Master's name that none ever enter thee but such as come in by the door.'"

40. Pulpit Bible used by Donald Cargill, the Martyr. It is considerably larger than an ordinary pocket Bible, being eight by five three-eighths inches. It is bound in dark calf, and has silver protectors and two massive silver clasps—on one of which are the initials "A. C." (Anne Cargill, sister of Cargill), and on the other "K.L." (Katherine Lyon, granddaughter of Cargill). The date is 1657. On the inside of the cover, the transmission of the Bible is recorded in neat handwriting as follows:—

"The Rev. Donald Cargill, Minister of the Gospel, Barony Church, Glasgow, who was executed at Edinburgh, as a Martyr, 27th July, in the year 1681, bore this Bible to the scaffold as his last best friend, and handed it therefrom, as his last sad legacy, to be carried and delivered to his oldest sister, Anne Cargill, with these memorable words: 'I am as sure of my salvation in Jesus Christ as I am of the truth of all that is contained in this holy, this inestimable Book of God.' Anne Cargill, wife of James Paterson, Dundee, had issue James Paterson, who married Catrine Lyon; issue, Agnes Paterson, who married Robert Bailie, physician, Dundee; issue, Barbara Bailie, who married James Campbell, merchant, Dundee; issue, Barbara Campbell, who married Thomas Walker, bleacher, Strathmiglo; issue, David Walker, and James Campbell Walker: issue, Edith E. Walker. The present owner of the Bible is the last-named—Edith Walker—who lives in Eastbourne."

Between the cover and the first part of the Bible, a printed slip is inserted with the following :—

“ Donald Cargill, Martyr, on the Scaffold, July 27, 1681, gave this testimony : ‘ I bless the Lord that these thirty years and more I have been at peace with God, and was never shaken loose of it. And now I am as sure of my interest in Christ and peace with God as all within this Bible and the Spirit of God can make me ; and I am no more terrified at death nor afraid of hell because of sin than if I never had sin—for all my sins are freely pardoned and washed thoroughly away through the precious blood and intercession of Jesus Christ.’ ”

Up the inner margin of the title-page there is written :

“ Ps. 118, 19 ver.”

On turning up this Psalm, a line is seen drawn down the margin opposite sixteen lines which were sung by the Martyr on the scaffold. The Book has two columns with marginal references, and there are red lines, evidently drawn with a pen, round all the pages and between the columns.

The title-page of the Book has an engraved design representing a series of pillars with an arch in the middle, within which is the title :—

THE HOLY
BIBLE,
CONTAINING THE OLD
TESTAMENT
AND THE NEW,
NEWLY TRANSLATED OUT
OF THE ORIGINAL TONGUES,
AND WITH THE FORMER
TRANSLATIONS DILIGENTLY
COMPARED AND
REVISED.
CAMBRIDGE :
PRINTED BY JOHN FIELD.
PRINTED AT YE UNIVERSITIE.

1657.

This “venerable volume shows in some of its pages the weather marks which it received when, on the lonely hill-side or on the naked moor, Cargill held it in his hand, and, under the passing storm, proclaimed to those who received no mercy from man the sovereign and abundant mercy of God.”

41. Pulpit Bible used by the Rev. John Macmillan, of Balmaghie. Mr. Macmillan was the first minister after the Revolution, of the United Societies of the Covenanters. He was thrust out of the Established Church of the Revolution Settlement because he sought to lead that Church to accept the Covenanted Reformation in its entirety, and so adopt the Scriptural testimony for which the martyrs suffered. His pulpit Bible was published in 1599. It wants the boards and the whole of Genesis. It has many notes on the margin, written, it is believed, by Macmillan’s own hand.

The four Bibles above-mentioned—the pulpit Bibles of Cargill and Peden, Captain Paton’s Bible, and Macmillan’s Bible—were exhibited a few days before the Convention in the Hall of the Reformed Presbyterian Church, Glasgow, and the following lines were written immediately thereafter by Mr. Henry Platt, an elder of the congregation:—

May the sight of those books we have seen here to-night
 For our King make us righteously bold;
 ’Twas these, by the blessing and Spirit of God,
 Inspired our preachers of old—
 Who, hounded to death by the minions of law,
 While hiding in mountain and glen,
 Proclaimed over Scotland those glorious truths
 That make us to-day be freemen.

But, while much was won by their lives and their deaths,
 There is still very much that remains;
 For the nation renounces the Covenant’s claims,
 And sleeps in Erastian chains—

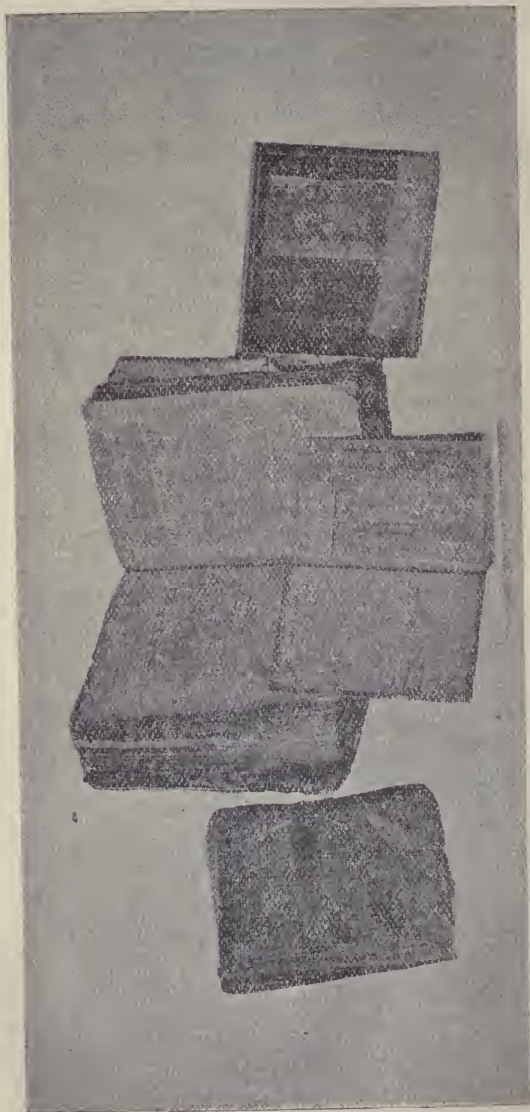
These chains she must burst, and this bondage cast off,
 And submit all her laws to His Word.
 Acknowledge His name and His sovereign claims,
 And return to the feet of her Lord.

Then let us, who hold by the Covenants still,
 Exert all the powers we possess ;
 Go forth in His name and His Kingship proclaim,
 And our work He'll assuredly bless.
 Lord, grant that Thy Spirit and love to Thy Word
 All hearts may unite in this cause ;
 That so this Convention about to take place
 May result in amending our laws :

Advancing the time when the kings of this earth
 Shall bow to Messiah's great reign :
 Then the blood of the Martyrs, so ruthlessly shed,
 Shall not have been poured out in vain ;
 But, up in the land that it watered so long,
 A seed that will serve Him shall spring ;
 And the Covenant banner o'er Scotland shall wave,
 And the Church shall rejoice in her King.

At the close of the lecture, a hearty vote of thanks was accorded to the following persons—owners of the various relics exhibited—for their great kindness in granting the use of objects of such value for the exhibition. Nearly all the persons named were present on the platform, and the vote of thanks was acknowledged in happy terms by Messrs. Robert Wilson and R. Lauder, Glasgow, and Mr. John Hewie, Lochgoin. The names are:—Mr. F. T. Barrett, Mitchell Library, Glasgow (1); Rev. John Sturrock, Edinburgh (2); Mr. J. B. Dalzell, Larkhall (3—13); Mr. W. Speirs, Greenock (14, 15); Mr. John Howie, Lochgoin (16—20); Mr. John H. Tudhope, Lesmahagow (21—25); Miss Spreull, Glasgow (26); Mr. R. Lauder, Glasgow (27); Mr. J. MacWhir, Catrine (28); Mr. R. Wilson, Glasgow (29); Rev J. McDonald, B.D., Airdrie (30); Mr. George Reid, Cumnock (31); Rev. J. Paterson, Thurso (32, 33); Rev. Dr. Kerr, Glasgow (34—37); Mrs. Connal, Hillhead (38); Rev.

BIBLES OF COVENANTERS.



ALEXANDER PEDEN.

CAPTAIN PATON.

DONALD CARGILL.

JOHN MACMILLAN.

J. K. Scott, M.A., Fraserburgh (39); Miss Edith E. Walker, Eastbourne (40); and Mr. R. McKinlay, Sandilands (41).

Convention resumed at 7.30 p.m.

Mr. J. M. Wylie, N. Dakota, presided.

PSALM CXIX.

(A favourite Psalm of Henry Martyn.)

BLESSED are they that undefil'd,
And straight are in the way;
Who in the Lord's most holy law
Do walk, and do not stray.
Blessed are they who to observe
His statutes are inclined;
And who do seek the living God
With their whole heart and mind.

Such in His ways do walk, and they
Do no iniquity.
Thou hast commanded us to keep
Thy precepts carefully.
O that Thy statutes to observe
Thou would'st my ways direct!
Then shall I not be sham'd when I
Thy precepts all respect.

Then with integrity of heart
Thee will I praise and bless,
When I the judgments all have learn'd
Of Thy pure righteousness.
That I will keep Thy statutes all
Firmly resolv'd have I;
O do not then, most gracious God,
Forsake me utterly.

Rev. T. P. Robb, Sharon, Ia., led in prayer.

The Chairman said: I regret that the gentleman who was expected to preside to-night has not been able to be present—Dr. W. R. Hamilton, of Pittsburgh—but I have consented, at the request of the Executive, to take the chair, in the confidence that this meeting will prove as harmonious and enthusiastic as these which have preceded. Thus far, we can all report the unqualified success of this united gathering of Covenanters. This is the first “rally” of the kind that has ever been held by our united Churches, and will, I am sure, not be the last. This Convention affords evidence enough to disprove the assertions and wishes of some who think that the old Covenanting Church is fading away. There is much life in her yet, and there will be need for her as long as there is any society on earth, political or other, that does not acknowledge the Lord Jesus Christ, who is over all principalities and

powers. These meetings will have served a high purpose if we carry away this thought—the binding obligation of the Covenants and the uncompleted work left for us to do.

THE LAW OF CHRIST IN RELATION TO SOCIAL QUESTIONS.

By Mr. J. C. DICK, M.A., Londonderry.

It shall be assumed that the whole world is under moral government; that the Being who governs it is infinite; that the course of human life under this moral government discloses many mysteries; but that the mysteries of this world may be the course of nature in the next.

The Law of Christ shall be taken to mean the expression of the will of the Supreme Being. This will shall be taken as expressed (a) in the form of propositions, positive and negative, regulative of human conduct; (b) in the form of an ordained sequence, establishing a constant relation of cause and effect in human conduct—that is to say, obedience to the commands will produce one series of effects, disobedience another and opposite series.

Social Questions shall be taken to mean conflicting social phenomena that tend to arrest the growth of what is called the social organism, or to threaten the stability of the social fabric. Such questions are: Relation of Labour and Capital; Pauperism; the Conditions of Manufacture; the Concentration of Population in Towns; La Misere, remediable and irremediable. But as these are only symptoms, or, at best, secondary effects, they will not be again referred to.

The right solution of these questions, it is generally held, will remove the arrest upon the growth of the social organism, and remove the danger to the stability of the social fabric. Some fashionable attempts at solving them are held by men of science to be but aggravating the difficulties of ultimate

solution; and leaving them unsolved seems to many minds little longer possible consistently with social safety.

The subject to be discussed, or, rather, outlined, is the Relation between this Law and these Questions. There is a preliminary difficulty to be noted in dealing with the subject, which consists in the requirement that a relation shall be shown to exist between a Law and a Product. Hence it is necessary at the outset to assume the existence of a Force or Power in qualitative correspondence with both Law and Product. It will be found that this Power is assumed tacitly even in the Agnostic's account of the origin of Social Questions; in the Scriptural account of their origin, the will and purpose of the Supreme Being, obeyed or disregarded, are the subject of constant reference.

I.—Origin of Social Questions.

An enquiry into the origin of a disease is often both subsidiary and indispensable to its proper treatment; for such enquiry may often indicate the cure. Of this origin there are three accounts, or theories, each of which claims to be adequate:—1, the Scriptural; 2, the Evolutionist; 3, the Socialist.

1. The Scripture account is that man was created morally upright, and the life and happiness of himself and his posterity made contingent on his obedience to a command of his Creator; and death and unhappiness were to be the consequence of disobedience. By the terms on which life and happiness were offered he failed to abide, and so became subject to the consequences of disobedience, entailing the same on his posterity. A new ordinance made reversion to the old conditions for ever impossible, though, simultaneously, a new revelation indicated a mode of escape from those consequences under sovereignly-imposed conditions and limitations. Under the new order of things Society advances, and becomes more complex; but though early history furnishes us with instances of world empires—Chaldean, Egyptian, Assyrian—our know-

ledge of the course of Society within these is exceedingly meagre. Courage and energy are visible at first, then come wealth and luxury, and dissipation of moral force, then disappearance before a morally superior race.

But in one favoured race the course of history is preserved for us, and from it authoritatively, and from others incidentally, we can ascertain both the origin of Social Questions, the conflicting forces that are still producing or aggravating them, and the only possible solution of them.

The constitution of the Hebrew Commonwealth and the organization of Hebrew Society are minutely prescribed; and the record of God's dealing with this particular nation is full and explicit. The minuteness, fulness, and explicitness of the record must be meant to convey to the national and social organizations of every age the exact and exclusive conditions on which national prosperity and social happiness are attainable. For the teaching of the New Dispensation assumes the truth and authority of the Old, and appeals to it for illustration, in referring to national and social phenomena. This being so, we have only to examine the Hebrew records to observe positively what these conditions of prosperity and happiness are which exclude the possibility of national suffering and the rise of Social Questions; and to observe, negatively, what conditions have not conduced in the past, and cannot conduce now or in the future, to anything but national suffering and social difficulties. The first of these conditions was worship of God and abstention from every phase of idolatry; the second, the ordering of national action in accordance with the revealed will of the Supreme. Departure from either of these prescribed conditions, it was foretold, should bring disaster on the community.

Familiarity with those records renders anything but a brief reference unnecessary: "Behold I set before you this day a blessing and a curse—a blessing if ye obey the commandments of the Lord your God; and a curse if ye will not obey, but turn aside out of the way which I command you." "As

the Lord rejoiced over you to do you good, so the Lord will rejoice over you to destroy you." "Even all nations shall say, Wherefore hath the Lord done this unto this land? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers." "I call heaven and earth to witness this day that I have set before you life and death" (Deut. xxviii. and xxx.). The subsequent history of the Hebrews is little else than an exact record of the enjoyment of the blessing while they fulfilled its terms; and the infliction of punishment, sometimes instant, sometimes for a while delayed, when they forgot and disobeyed: Social equilibrium, national prosperity ever synchronous with obedience; social confusion, national woes with disobedience. And so through their various vicissitudes of idolatry, repentance, reformation, relapse, the Hebrew community pursues its course till the curse of social dissolution falls at last; and they were forced to read it without possibility of evasion in "the doom of their own desolation, when the children and the suckling swooned in the streets of Jerusalem, and the lion tracked his prey in the dust of Samaria."

2. The Evolutionist's account of Society, as it is, with all its questions, is briefly this:—Ignoring the record of the creation of man, he sets before us some admittedly imperfect relics of what he calls pre-historic man. The evidence afforded by these relics, he tells us, tends to justify the conclusion that "for thousands and thousands of years before the origin of the oldest known civilization, men were savages of a very low type." Like the rest of nature, they were neither moral nor immoral, but only non-moral. "They plashed and floundered like the other species, in the struggle for existence, amid the general stream of evolution, keeping their heads above water as best they might, and thinking neither of whence or whither." But at some point in the course of this struggle there entered the idea of shaping human conduct towards a moral end; and the effort of the ethical man began to run counter to the efforts of the primitive savage. "The latter fights out the struggle

for existence to the end; the former devotes his best energies to the object of setting a limit to the struggle." "And the history of Society is the record of the attempts to limit this freedom of action to a sphere in which one does not interfere with the freedom of others." "The course of civilization could not have been other than it has been. Given an unsubdued earth; given the being, man, fitted to overspread and occupy it; given the laws of life what they are; and no other series of changes than that which has taken place could have taken place." "Thus it is necessary that the primitive man should be one whose happiness is obtained regardless of the expense to other beings. It is necessary that the ultimate man should be one who can obtain happiness without deducting from the happiness of others. The first of these constitutions has to be moulded to the last. And the manifold evils which have filled the world for these thousands of years simply illustrate the disastrous working of this original and once-needful constitution, now that mankind has grown into conditions for which it is not fitted—are nothing but symptoms of the suffering attendant upon the process of adapting humanity to its new circumstances" (*Social Statics*, 232). And when this adaptation is complete evil shall have disappeared, according to Mr. Herbert Spencer.

Huxley, too, treats all the immoral motives usually assigned, such as greed of rulers, turbulence of ruled, wealth and luxury, as figuring only among the minor causes of Social Questions; and holds that underneath them all lies the deep-seated impulse given by unlimited multiplication. But he looks forward to "the general progress of intelligence and morality" to make things right.

But, after respectful reading of this account of the origin and solution of Social Questions by two of the most eminent thinkers, one is forced to ask: (1) How can the activities of non-moral beings directed to non-moral ends ever come to admit the moral element in the cosmic process? Can you get anything out of social changes by evolution or deduction,

except what you put in by hypothesis? (2) Why should there be an evolution of society and no evolution of environment—why should environment, on the evolution hypothesis, not adapt itself to a degenerating man? Has it not done so in the case of the foundering of great civilizations in the past? (3) What ground has the Evolutionist for entertaining the hope, or, rather, for proclaiming the certitude, of an evolution towards a better state, any more than towards a worse? In the course of evolution in the past mighty social organisms have vanished. Why should this process not continue for ever? To these questions evolutionists give no answer, and Huxley, one of themselves, has in effect told them that to some of these questions they can give no answer.

3. The Socialist theory is that the institution of private property in land and the rise of capitalism, etc., have caused the present troubles and dangers which we call Social Questions, and that the remedy lies in nationalisation of land, and in the seizure by the organized workers of the means of production, in the making of these means public property, and in thus ending the struggle for individual existence.

Such are the theories of the origin of Social Questions. Is there any principle of causation which these theories recognize in common as operative in the production of Social Questions? The Scriptural theory and the Socialist have unquestionably something in common. The Evolutionist stands apart from both; but in its proposed solution approaches nearer the Christian solution than does the Socialist. The Scriptural and the Socialist theories both recognize some original wrong done. The Evolutionist, dealing only with phenomena and the relation thereto of non-moral beings in aggregates, cannot predicate right or wrong of any act. The Socialist proposes to remedy the original wrong by reactionary wrong, making Society heal itself—a salvation by works that are going to generate the moral by re-distribution of the material.

The theories considered all agree in declining to regard Social Questions as isolated growths on the social organism,

and agree in regarding them as the outcome of centuries, during which their cause has been in active operation. But the Scriptural account alone, by admitting the moral element and recognizing the moral responsibility of man, under the moral government of the Creator, can adequately account for the persistence of the evil. And here we are enabled to see the relation between the social phenomena in question and the Law of Christ. If the Supreme being designed that human action in Society should proceed along a certain line in order to secure His favour, it is plain that harmony between the human will and the Divine would have resulted in social happiness or equilibrium. For it is no less plain that if every human will had been in harmony with the Divine will, individual human wills would have been in harmony with each other in the departments of human activity of which sociology takes account—in Religion, in Politics, in Economics, in Ethics, in *Æsthetics*—and social problems could never have arisen. But the want of harmony among human wills and the want of harmony between the aggregate of wills in Society and the Divine will demonstrate that Social Questions are simply the result of deliberate and continued disobedience to the Law of Christ, and are sent unerringly in shape of penalties by that unseen Moral Power that has ordained the sequence of cause and effect in all human action into which the moral element enters. One jaunty Evolutionist tells us that "Evolution holds us in the hollow of its hand." If into Evolution we may read Moral Government, we subscribe unhesitatingly to the dictum. But if Evolution is only a "history of steps," we may not predicate of it intelligence, will, and action.

II.—Remedies.

Social systems are said to resemble individuals in being "organic growths, possessing definite laws of health and development;" and it is held that there is "something more than analogy" between the system on which Society is organized and the system on which the individual being is

organized. And for proof of this we are pointed to "the coalescence of like parts, the separation of unlike parts, and the increasing subdivision of functions." If the analogy is pressed, it becomes unthinkable as a conception, or breaks down. Society is organized, no doubt; but an organization is not the equivalent of an organic growth. But suppose we admit the existence of the analogy, may we not extend it to the cause and cure of social diseases? If the individual being injures his physical nature, physical growth is retarded or distorted. If he injures his moral nature, it, too, suffers, and it is the penalty of both actions that they become capable of self-production. Thus we reason from cause to effect. If, on the other hand, we are confronted by evil effects, physical and moral, we reason back to a cause quantitatively and qualitatively equivalent to the effects. Transgression of moral law, and nothing else, produces moral evil in the individual, and, if the analogy is of any value, the same must hold true in Society. We must not, however, drop the analogy here: we must extend it to the remedy. What is the first step towards the remedy of moral evil in the individual? Is it not repentance? Can Society remedy its diseases without this preliminary step? Did the Jews ever experience restoration of national prosperity till they repented, confessed, and turned? In no instance. And is not this the chief lesson of their history? Nay, further: This truth receives remarkable confirmation, if it needs any, in the fact that men of science, starting from wholly different premises, come round to the same conclusion. Both Huxley and Herbert Spencer demonstrate and insist upon the futility of State legislation in curing, and on its tendency to aggravate the disease. Huxley tells us that nothing can be hoped for from any agency which does not address itself to the motives of the individual man; and criticizes the various methods in vogue for bringing about the necessary "metanoia."

Herbert Spencer says: "The study of sociology, scientifically carried on by tracing back proximate causes to remote ones, and tracing down primary effects to secondary and tertiary

effects, which multiply as they diffuse, will dissipate the current illusion that social evils admit of radical cures. Given an average defect of nature among the units of a society, and no skilful manipulation of them will prevent that defect from producing its equivalent of bad results. It is possible to change the form of these bad results; it is possible to change the places at which they are manifested; but it is not possible to get rid of them. The belief that faulty character can so organize itself socially as to get out of itself a conduct which is not proportionately faulty is an utterly baseless belief. You may alter the incidence of the mischief, but the amount of it must inevitably be borne somewhere" (*Study of Sociology*, p. 20). "There is no political alchemy by which you can get golden conduct out of leaden instincts" (*Social Statics*, p. 326). The same author insists that Socialistic remedies are either entirely impracticable, or involve a breach of equity; that the "practical" politician is aggravating the disease; and that the process of social evolution is predetermined." But his only remedy is the establishment of "congruity between the faculties and their sphere of action." This cannot be called a remedy. It may be the state resulting from the application of the remedy; and the proposition thus contains an important truth: for it implies moral and spiritual correspondence between the creature and the Creator. But before this can come about, there must be repentance, confession, and turning on the part of Society whether we view it as world-embracing or as organized in national subdivisions. The national society must repent of its sins, and then reformation is possible. This is the position we, as a Church, exist to maintain. It is Scriptural, it is scientific, and it alone proposes an adequate solution.

Meanwhile, it is the duty of all who know this truth to labour for its diffusion; to vindicate the claims of Christ and His Law; to point out the hopelessness of curing social diseases by treating symptoms; to point out that legislative nostrums do

not merely fail to cure, but delay the cure, by diverting attention from the cause of the disease; and to proclaim the supremacy of Christ's Law over Society and every unit of it. These are functions which our distinctive organization exists to discharge. And though, at present, its voice sounds faint amid the vociferous activity of a bewildered empiricism that is still groping after discredited remedies, yet Scripture is on its side, science is on its side, philosophy is on its side; on its side, too, is the lesson derivable from study of the social phenomena of past ages; and over all is the mysterious Power that works out His purposes in the ordained sequences of human conduct, and yet shall have "a willing people in His day of power."

"The secret things belong unto the Lord God, but the things that are revealed belong unto us and to our children, that we may do all the words of this law."

Mr. Thomas Kirkwood, Greenock: The theory of the paper now read was good. I wish it practically applied to the land question. In Gen. i. 26 and following verses, was the grand charter of equal rights for every human being to the use of God's earth. Private ownership of land is condemned in this passage. One of the wicked things done by Charles II. and his Parliament was to change land-holders into land-owners, thus robbing the whole nation. In Saxon times, when a man became of age, and had taken a wife, he had allotted to him his house-plot and his seed-plot, and an equal share in the great fields the villagers cultivated together; could gather his faggots or take game in the common wood, or graze his beasts in the common pasturage—but this was spoiled by the Normans. The common lands also—the remains of the old Saxon tenure—which were a great help to poor people, and also what used to be waste lands, have to a great extent been appropriated by the adjoining landlords. Unless the nation returns to God's way, the evils of the present social system cannot be removed.

ROMANISM, THE FOE OF CIVIL AND RELIGIOUS
LIBERTY.

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LIBERTY is not lawlessness. On the contrary, it is free action under law, and in harmony therewith. The most complete liberty of a moral being, therefore, is the most willing and unreserved obedience to the most perfect law. Human liberty will thus be man's free action under the law of his nature or the law given by his Creator. This law, first revealed in nature, has been more clearly and fully revealed, as suited to man's special needs in his present condition in this world, in the Sacred Scriptures. True human liberty, therefore, must have this perfect Divine Law as a law of spotless justice for its rule. Human action, free from the restraints of this just law, would be as antagonistic to true liberty as compulsory action under the enforcement of unjust law.

God's perfect law for man, to be such, must be adequate to every requirement of human life; and as man is a political being, the institution of civil society or the State being bound up in his social nature, the perfect law of liberty for man includes law for civil relations and duties. Civil liberty, therefore, is free action in the sphere of the State under and in harmony with the Divine Law revealed for man's guidance in civil and national relations.

"Religious liberty" is an expression which needs careful definition. It may be and often is defined on the basis of a misleading distinction. "Religious liberty" is often understood in distinction from "civil liberty" in such a sense as to mean that there is no religious element in civil liberty. But the sphere of "the religious" is not to be marked off from that of "the civil," as if the latter had nothing whatever in common with the former. That is the shallow and utterly unphilosophical theory of Secularism—the most delusive and demoralizing theory of social and political life ever propounded, short of

absolute atheism. It *is* atheism in the sphere of the civil being, the State.

But in a special and peculiar sense the expression "religious liberty" is used in reference to man's conduct in the department of his life connected with his profession of faith in God. In some cases, in this special sense of the word, "religious," it must be, in a proper sense, religious liberty.

When the truism is admitted that man is a religious being, that admission, if it means anything, means that he is a religious being in every relation of life. Unless there be no God, he is, and must be, such, and therefore under the obligations of religion; or, bound by the ties which connect him with God, his Creator and Sovereign Lord, no matter in what department of his life on earth, he may at any time employ his powers of body or of mind. When he acts as a political being he acts according to the nature which God his Creator has given him, and under his obligations to his Maker and Lord; his political or civil action is therefore under the obligations of religion. And what he actually does politically must be either religious or irreligious in its character. Hence it follows that civil liberty, or free action in the political sphere in harmony with the law of man's Creator and Lord, is equivalent to "ecclesiastical." It refers to what is in the sphere of the Church. An establishment of religion is a common phrase for an ecclesiastical establishment, or an establishment of some Church by the civil power. In a similar and yet more widely-accepted sense, the word "religion" refers to any system of belief in God or mode of worship of God, even on the part of those who may not have connection with any Church, or who may be hostile to all Churches. And in this sense, "religious liberty" is understood to be liberty to worship God according to the dictates of the conscience of the worshipper, or to scoff at all worship as superstition. But once more must come in the limitation of just law and the rights of fellowmen under the Divine Law of social life. And in

this way religious liberty is but another aspect of civil liberty. So far as religious liberty may be strictly defined in distinction from civil liberty, it is freedom of action in the sphere of ecclesiastical life, or in the direct relation of individual men with God, under the perfect law of Him who is also Lord over the Church, and over the consciences of individual men, as well as over the State.

Taking, then, the full phrase, "civil and religious liberty," it evidently means freedom of human action in political and civil life on the one hand, and in ecclesiastical life on the other hand, inclusive, in each case, of individual and family relations; or in both these spheres of human conduct in all the relations of each to God and to mankind, under the perfect law of liberty given by Christ as Lord over both Church and State.

Let it be remembered still further that civil and religious liberty is the heritage of the collective social beings, the State and the Church, and not simply of the individual members of their organizations. The Church of Christ, as an organic unit, has her liberties under the law of her rightful Head. And the State, in its appropriate sphere of action, has its liberties also under the law of the King of kings. And no so-called liberty of any individual member of either of these social bodies can conflict with their true liberties. While neither the Church nor the State can have any right, on the one hand, to infringe upon the liberties, civil or religious, of individuals by any unjust enactment, the individual members, on the other hand, can have no better right to exercise a veto power over both Church and State by denying them liberty to the exercise of a just authority that may be in contravention of liberties which individuals claim for themselves.

The conflicts that continually arise in attempting to balance liberty and authority, or in efforts at the solution of the practical problems of civil and religious liberty, prove the necessity of a law higher than the utterances of a mere human authority. It must be a law of superhuman origin and Divine

sanctions in order to lay hold upon the conscience. And the civil authority, as well as the authority of the Church, must be seen to be derived from God, in order to have this binding power upon man's moral sense. It must be felt that the human legislator brings God's law to bear upon the subjects of government, or there can be no law of liberty. Earthly legislatures are not in the strict sense law-makers. The words that have come to us from the profound thought of the old Roman people who made law their special study are not "*legisfaction*" and "*legisfactor*"—from "*lex*" (law) and "*facere*" (to make)—but "*legislator*" and "*legislation*"—from "*lex*" (law) and "*latum*" from "*ferre*" (to bear). Man can do no more than discover what is the just application of God's already existing moral law to any given circumstances or exigencies of human life in either State or Church, and then by an act of legislation bring that Divine Law to bear upon the case. And when this is done wisely and well, the most fundamental of the conditions of civil and religious liberty on the part of human government are fulfilled.

This somewhat extended definition of civil and religious liberty is itself a demonstration of the hostility to human freedom of any system that degrades from its authoritative place the Word of God as supreme moral law; that exalts a finite being to the place which the Lord of the conscience alone can rightfully occupy; that inevitably debars practical morals by lowering the ultimate standard of morality; and that logically seeks to compel conformity to its decisions by intolerance and persecution.

In these four counts lies our arraignment of Romanism as the foe of civil and religious liberty. Are these counts true? An appeal to the acknowledged principles of the system gives no uncertain answer.

I.—*Romanism undermines civil and religious liberty by degrading from its authoritative place the Word of God as supreme moral law for human life.*

The practical necessity for human interpretation of Divine Law, in administering government in any social organization, must be admitted on all hands. Such interpretation in the administration of family, civil, or ecclesiastical government, in due acknowledgment of the Divine Lawgiver and His Law, so far from being a dishonour done to either of them, is the very honour which they require from men. Nor is it any blasphemous assumption of Divine prerogatives for human rulers to claim that their legitimate authority is derived from God, and therefore possesses a Divine sanction in all that is righteously enacted and enforced. This, too, is what the Supreme Ruler requires from all who, as human rulers, are ministers of God for good to men either in the Church or in the State.

It is also to be admitted that human interpretations of Divine Law may be sound and in every way in harmony with the law interpreted. But even when they are the best to which the human mind has ever attained, they are not to be put in the place of Divine Law. They are law in practical operation, but they must not claim to be ultimate, and in themselves infallible and finally authoritative. If they do not recognize a Divine standard above and behind them, to which the appeal may in due order be made for the correction of possible errors, they become subversive of true liberty.

For mortal and sinful men, individually or collectively, personally or officially, since the days of inspiration have ended, and the Canon of sacred Scripture has been completed, to claim for their deliverances or definitions or interpretations the place and authority of God's infallible and ultimately authoritative law, is "to speak great words against the Most High." Such assumptions could not possibly find a more accurate and faithful delineation than that contained in the Scripture revelation of "the man of sin and son of perdition who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of

God, shewing himself that he is God." By these assumptions, a sinful human being, and none the less such in any position of official responsibility, arrogates to himself, or permits to be ascribed to him, an attribute which belongs to God alone, and to his definitions and interpretations an irreformable and infallible character which God's Law alone can possess.

This is precisely what the system of Romanism does. It sets fallible man in the place of God by giving to a human interpretation of Divine Law the ultimate and irreformable or infallible character of that law itself. The oaths binding all officials of this system to observe, and to cause to be observed, by others all rules, decrees, and commands, as issued by the human interpreter, are a sworn surrender of intelligence and conscience, and thus of the highest elements of liberty to mere man in the place of God.

The authority of a majority, with an acknowledgment of God's Law as a final standard, and the confession, always implied if not expressed, of the liability of the best and wisest of men to err in the interpretation of that perfect law, is a bulwark and safeguard of enlightened liberty. An error of judgment and interpretation may soon be corrected. There is room for dissent and protest, and for the re-opening in due process of law and order of the most important questions. No decision is irreformable. Reformation is always in order, and liberty is conserved and promoted. To empower a bare majority in a great social organization, with as much piety and learning on the one side as the other, irreformably, and therefore infallibly and finally, to decide a question at issue among thoughtful men is as manifestly absurd as it is subversive of all liberty and progress.

Driven on by relentless logic, the system of Romanism passed beyond the original claim of the infallible authority of the collective body, the Church, or of her Œcumenical Councils, to the still more despotic claim of the infallible authority of one man, the individual official head of the organi-

zation, as formulated, with a strange inconsistency not in an infallible decree of this infallible head, but in the definition of the Council, which, by its own decree, possesses no infallibility. Since the promulgation of the Vatican decree of 1870, this exaltation of human interpretation to the place of Divine Law has found more constant and emphatic utterance than before, and specially from the one proclaimed to be infallible in all his *ex cathedra* deliverances. One of these is his Encyclical Letter "On the Chief Duties of Christians as Citizens," dated Jan. 10, 1890. In this he says: "To determine what are the doctrines Divinely handed down belongs to the teaching Church, to which God has committed the custody and interpretation of his own utterances. But the supreme teacher in the Church is the Roman Pontiff. Therefore, as harmony of minds requires perfect agreement in one faith, so it demands perfect subjection and obedience of wills to the Church and the Roman Pontiff, as to God.*

Not perfect submission and obedience to God and His Law given in the Holy Scriptures, but to the Roman Pontiff as to God Himself, is this unequivocal demand. Over and over again the same assumption is made in this "infallible" document. All through it runs the idea of "the authority of Jesus Christ in the Supreme Pontiff"—"*auctoritatem Jesu Christi in Pontifice maximo.*" And to show that this claim covers the civil as well as the ecclesiastical sphere, it is further argued: "There is a difference between political prudence, which pertains to the public welfare, and that which pertains to the good of each individual. The latter is seen in private

* The original Latin reads as follows: "*Statuere vero quae sint doctrinae divinitus traditae, Ecclesiae docentis est, cui custodiam interpretationemque Deus eloquiorum suorum commisit. Summus autem est magister in Ecclesia Pontifex Romanus. Concordia igitur animorum sicut perfectum in una fide consensum requirit, ita voluntates postulat Ecclesiae Romanoque Pontifici perfecte subjectas atque obtemperantes, ut Deo.*"—(*Acta Sanctae Sedis, Fasciculus CCLIX.*, p. 394. Rome, 1890.)

individuals who are obedient to counsel and right reason in the government of themselves; but the former is seen in those who are placed over others, and especially in civil rulers, whose privilege it is to be endowed with authority: so that even the political prudence of private individuals may be seen wholly to consist in the faithful execution of the commands of legitimate authority. This disposition and this order ought by so much the more to prevail in a Christian republic as the political prudence of the Pontiff embraces manifold matters; for it belongs to him not only to rule the Church, but generally so to regulate the actions of Christian citizens that these may fittingly accord with their hope of attaining eternal salvation.”*

To these recent official claims may be added that of the Pope's Encyclical, dated only three days ago, June 29, 1896, "On the Unity of the Church," in which it is held in the same unequivocal manner that to the Roman Pontiff belongs the "living, authoritative, and permanent magisterium," which means the only and supreme authority to interpret God's Law in the final resort, and that the teachings of this Supreme Magister Christ has "willed and ordered, under the gravest penalties," to be "received as if they were His own," and then follows the consistent claim: "As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of Divine Revelation, it must be believed by every one as true." Let us notice carefully this

* "*Est autem quod differat inter prudentiam politicam, quae ad bonum commune, et eam quae ad bonum ejusque privatim pertinet. Haec enim cernitur in hominibus privatis, qui consilio rectaeque rationi obediunt in gubernatione sui. Illa vero in praepositis, maxime in principibus, quorum muneris est cum potestate praeesse: ita quidem ut politica privatorum prudentia in hoc videatur tota consistere, legitimae potestatis jussa fideliter exequi. Haec dispositio atque hic ordo tanto magis valere in Christiana republica debet, quanto Pontificis politica prudentia plura complectitur; ejus enim est non solum regere Ecclesiam, sed generatim civium Christianorum actiones ita ordinare, ut cum spe adipiscendae salutis aeternae apte congruant.*"—*Acts of the Holy See, Fasciculus CCLIX., p. 400.*)

assumption. What this authority declares to be Divine Law, and not God's Revelation of that law, "*must be* believed by every one as true." And in like manner the power of this system, which assumes to be "the power of making laws, of judging, and of punishing," is said to be "of such amplitude and force that God will ratify whatever is decreed by it."*

This Encyclical affords proof of the kind of infallibility which characterizes the *ex cathedra* utterances of Romanism, not to say anything in this connection of a debased standard of practical morals. It cites Augustine in support of the primacy and universal magisterium of the Roman Pontiff—(see p. 18). But the only Augustine who defends the primacy of the Roman Pontiff is Augustine Triumphus, who wrote near the close of the thirteenth century. The great Church Father and theological authority of the close of the fourth, and beginning of the fifth, century, bearing the name Augustine, never wrote a word in favour of the doctrine in support of which his authoritative name is cited.† Even as his language is quoted in this Encyclical, it is the primacy of the entire Church which he maintains: "To refuse to the Church the primacy is most impious and above measure arrogant." The Roman Pontiff, in quoting these words from this authority for his own personal claim of primacy, convicts himself of both arrogance and impiety. All through the writings of this honoured Father, the written Scriptures are cited as the ultimate law of God, which the Church, as a collective body, is to interpret for herself. And in his letter (numbered 43), in which the strongest expression that can be dictated in favour

* *Encyclical Letter of Pope Leo XIII. on the Unity of the Church. Authorized Translation: Catholic Truth Society of Scotland, Glasgow. (See pages 17, 24.)* The newspaper report of this Encyclical was quoted at the Convention. It was substantially the same as the full document, soon afterwards published, from which the quotations are here given.

† See Appendix on Augustine and Romanism, too late for insertion here.

of the primacy of Rome is found, it is said, in maintaining the right of appeal from the judgments of the Bishops of Rome : "Should we think that those bishops who judged at Rome were not good judges, there was still remaining a plenary council of the universal Church, where a cause can be agitated even with those judges themselves, in order that if they were convicted of having rendered wrong judgment, their sentences might be made of no effect." And here is the original :

"Putemus illos Episcopos qui Romae judicarent, non bonos judices fuisse, restabat adhuc plenarium Ecclesiae universae concilium, ubi etiam cum ipsis iudicibus causa posset agitari, ut si male judicasse convicti essent, eorum sententiae solverentur"—(Migne's *Patrologiae Cursus Completus, Opera Augustini*.—Tom. ii., p. 169.)

Here, then, is the ultimate law of Romanism. It rules God Himself out of the moral government of the human race. God speaks only to the Pontiff, and the Pontiff speaks as God to all other men. The Bible is not for mankind. Its law is a nullity, except as the Pontiff gives it effect.

It is not our purpose here and now to gather the abundant proofs of the hostility of Romanism, as a system, to the printing, circulation, and general reading of faithful versions of the Divine Law of the Word of God. These and many more kindred forms of antagonism to the free use of the sacred Scriptures, as ultimate law for men, are all the logical and practical outcome of the underlying principle of the substitution of a human interpretation of God's Law for that law itself. And this principle is shown in the history of Romanism, as well as by the logic of its operation, to be subversive of civil and religious liberty.

II.—*The assumption by Romanism of Lordship over the conscience is destructive of civil and religious liberty.*

Obedience is to be rendered to rightful human authority for conscience' sake. But even in such cases the conscience is toward God. It recognizes the ultimate Divine authority in all duties to man, as well as in all duties to God. It is to be

kept void of offence toward man as well as toward God, but its Lord is always and in all duty Divine.

The assumption by any human being or social body of the right to pronounce final and irreformable moral judgments, and to hold men to conscientious obedience to these definitions and interpretations as of ultimate authority, is to claim Divine lordship over the consciences of men. To regulate human life according to this assumption must beget and nourish the spirit of despotism. It cannot fail to repress the exercise of the intellectual faculties and dull the moral sense. It will ever stand as a wall of separation between God and man. It smothers discussion and investigation. It strangles liberty of thought and speech and conscience in their very cradle. It forces the free action of mind into the shackles of stereotyped impressions. It dwarfs and hinders the work of the Holy Spirit, repressing the longings of man's soul for the indwelling of the Divine Enlightener, and erecting a barrier in the way of the communion of the souls of men, individually and socially, with God as God by His Spirit speaking directly to them in His Word. It impedes the immediate shining into the human soul of the truth by which the conscience is made quick and tender.

God has given moral law to men in all the relations of human life in such form as to stimulate thought and quicken conscience. Every individual is to decide finally for himself, like Peter and the other Apostles, when he ought to obey God rather than man (Acts v. 29 ; comp. also iv. 19). And councils and officers of the Christian Church, as well as civil rulers, are included here in the word "men" no less than the Jewish Sanhedrim. And still, again, the other moral beings that God has made, the social moral beings—namely, the family, the Church and the State—are clothed with the responsibility of freely deciding for themselves the obedience that God's law requires of them as against any possible conflicting human command. And in all these relations men need the Holy Spirit to guide them into the correct knowledge of the Divine Law.

Whenever it is required of men to take the interpretation of God's Law, as given by any man or any body of men as infallible, and ultimately authoritative, and thus binding on the conscience, the mainspring of the study of God's Word, and of the investigation of the claims of Divine Law, and thus of all man's highest moral quickening, is weakened or, it may be, broken. Such a demand leaves no room for individual or social responsibility under the immediate obligations of Divine Law. Men become slavishly dependent upon the power that in any emergency of human life pronounces the infallible and irreformable decree to which, as with conscience toward God, all are bound to submit. This robs obedience to moral law of its highest sanction by making it obedience to man as if it were to God, and not to God Himself.

Reform and progress are terms that find no place in the vocabulary of such a system. The only liberty of which men can be possessed under this system is liberty to repeat a treadmill round within the boundaries of its paramount and unchangeable decrees. With despotic mien it stands at the doors of human reformation and progress locked and barred with irreformable definitions. And worse still, the intellects and consciences that submit to the fetters which this system imposes sooner or later lose their desire to enter these doors even when thrown wide open.

The system which has been described in an abstract way in these statements is, in the concrete, the system of Romanism. Its assumption of infallibility, of which fact there is no question, is in its very nature a claim of Divine lordship over the consciences of men. It is the claim by a great system, as well as by its official head, of the rightful authority of a mere mortal man, when speaking *ex cathedra*, or as the ultimate human mouthpiece of the ecclesiastical government, to give deliverances on all moral questions that are to bind the consciences of all other men as if these utterances were the very voice of God.

This system appeals to the decision of the Council at Jerusalem, of which we have the record in the 15th Chapter of the Acts, as a warrant for the imperative and absolute authority of its own official decrees. But it must be remembered that that Council or Synod at Jerusalem was Divinely inspired in doing what became a part of the infallible record of the Word of God. What it decreed was what seemed good to the Holy Ghost as well as to the Council itself. Its decrees thus became God's Revealed Law, with claims on the conscience which no uninspired record of ecclesiastical acts can ever possess. To put the decrees of later Councils or of supreme Pontiffs on the same high ground is to make them in effect a part of the inspired and infallible Word of God. It is the determination of the system of Romanism to be possessed of an authority from which the consciences of men are allowed no release, that has driven it with irresistible logic to the promulgation of the blasphemous dogma of the Papal Infallibility. And in this assumption it has planted itself in the pathway of the attainment and development of the civil and religious liberties of our race. Nay, more; wherever and whenever it can assert its essential claims and develop its own inherent character, without the restraint of any controlling power, it throws its deadly blight over the fair tree of civil and religious liberty, and, however full of blossoms of promise or laden with ripened fruit, shrivels it to the root.

III.—*Romanism wars against civil and religious liberty by debasing the standard of practical morality.*

Civil and religious liberty, as already defined in these terms, has been seen to be free action in both Church and State in harmony with God's Moral Law. The degree of the development and of the security of civil and religious liberty will always be determined by the measure of conformity to that Divine standard of morals. Whatever lowers the standard of morality for mankind must, therefore, be an enemy of civil and religious liberty. An immoral people cannot remain or

become a free people. Liberty in conflict with Divine Law is always licentiousness in the broad sense of that word—and that is immorality.

To exalt human interpretations of Divine Law to the place of that law, and to make these interpretations binding upon the conscience as if they were the utterances of God himself, is to give mankind a fallible, conflicting, and degraded standard of morals. To claim for such a standard perfect consistency and irreformability is to make its practical operation still more disastrous. An error or a wrong is in this way perpetuated to the constantly-increasing demoralization of individuals and communities.

It has already been shown that Romanism, as a system, according to the Scripture delineation of it, has sought to change times and laws of Divine appointment by substituting its own decrees for the ultimate moral standard which God Himself has given to men. Let us now examine the effect of this on practical morals. The Divine standard of moral law prescribes one day in seven to be kept as peculiarly a day of rest and worship, holy to the Lord. Romanism multiplies its holy days, and clothes some of them with a sanctity more sacred and scrupulous than that of the Sabbath. The Divine Law for man proclaims that God has created meats to be received with thanksgiving, and Romanism commands to abstain from meats, not as an extraordinary service of fasting, but as an arbitrary and constantly-recurring regulation of human life. The law of the Creator, who instituted the family, declares that "marriage is honourable in all," and Romanism tramples this Divine declaration under-foot by "forbidding to marry." These are Scriptural illustrations of this aspect of a system which supplants the Divine standard of morality with a standard of human opinion that defies all reasonable rules of Scripture interpretation.

Without waiting to gather the manifold instances in which the so-called supreme and infallible law which Romanism

exalts to the place of God's Word has contradicted that Word, and even repeatedly contradicted itself in its conflicting deliverances as to various doctrines and practices, we simply, at this time, call attention to the necessary effect of the substitution of a human for a Divine standard of morals upon practical morality. The subjects of moral law are led in this way to the tribunals of men as if they were of God, and not to that of God Himself. Auricular confession springs naturally out of this system, and thus even if the Divine standard of morals were retained unimpaired, obedience being required to human authority as to God and not to God Himself, forgiveness will be sought from man rather than from God, and penalty for broken law becomes human infliction of penance rather than the expression of Divine displeasure. And when the Divine standard is not maintained unimpaired, the degradation of practical morals becomes still more general and deplorable. The Divine Law of the pure marriage relation cannot be practically abrogated within a large domain of human life without producing in that domain a harvest of impurity. And the Confessional cannot fail to extend this corruption to other circles of society. We are so unwilling to defile our columns with the detailed proof of these grave charges that we only refer to such standard and authorized treatises as those of Liguori and Bouvier on the conduct of auricular confession in the Roman Catholic Church in all parts of the world. For ecclesiastical officials to follow out the practical directions of these treatises is to steep themselves and the unfortunate penitents who come to the Confessional in an atmosphere of reeking moral pollution. In like manner the Divine Law of the nourishment of the human body, when denied its natural and properly-ordered operation, will work out a corresponding punishment. Gross indulgence of the appetite will follow in most cases as an inevitable consequence upon unnatural abstinence from wholesome food. And the entire history of Romanism is incontestible proof that these outworkings of the

Divine Law of human nature have followed its "forbidding to marry and commanding to abstain from meats,"

The same principle is seen in operation in the doctrine of mental reservation, the evasion of the force of an oath, whether on the part of a witness, a juror, a civil ruler, or the subject of civil authority, and, in a word, the entire code of morals, which has the names of Gury, Liguori, and other standard Roman Catholic teachers of practical morality, a reproach in Christian civilization and enlightened jurisprudence.

The same principle is seen in operation in the doctrine of countries where Romanism has had or still has control, as seen in the lives of many of the supreme Pontiffs, in multitudes of the lower officers of all grades, and in the masses of the people which has the names of Gury, Liguori, and other standard that description which the Holy Spirit has given in the Scriptures of "that great city which spiritually is called Sodom," and of that wicked one "whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness."

It is this effect of the substitution in the room of God's perfect law of a poor fallible, inconsistent standard of morals, notwithstanding, or rather because of all its blasphemous claims of infallibility and perfection, that is to be specially feared in the future of both Great Britain and America. Its legitimate operation is to justify protestations of oaths of loyalty to that which the system in self-defence must seek to overthrow. The human standard held to be final, and ultimately authoritative, can make, as it has made, anything and everything to be first and supreme duty which helps the system to its triumph. Its supremacy is for all men *summa lex*—highest and ultimate law. This is the moral standard exalted to the seat of authority from which Romanism has degraded the Divine Law; and by this substitution a deadly blow has been struck at pure morality of life in all official and

individual relations, and the very foundations of civil and religious liberty have been assailed.

IV.—*The intolerance and persecutions of Romanism stamp it as one of the deadliest of all enemies of civil and religious liberty.*

It needs no argument to prove that a system which, by its inherent character and essential principles, is intolerant and persecuting must be one of the worst foes to civil and religious liberty. There are social systems that have been guilty of intolerance and persecution, but in antagonism to their own avowed principles. Their conduct for the time has been hostile to civil and religious liberty, while the fundamental principles of the systems themselves have been the strongest condemnation of their conduct. It is our deliberate charge against Romanism, as a system, that, while its conduct in certain circumstances has not been inimical, and while certain of its individual members have even been eminent in their friendliness, the system itself is, by the logic of its most distinguishing, formative, and inherent principles, in their free and unrestrained development, a most dangerous opponent to both the civil and religious liberties of mankind.

“The mystery of iniquity,” of which Paul speaks in 2 Thess. ii. 7, is in contrast with the “mystery of godliness,” of which the same writer speaks in 1 Tim. iii. 16. The latter is “God manifest in the flesh”—the Christ of God, the true Revealer and Interpreter of the Divine Will, the rightful Ruler of men in all the relations of life. The former is another manifestation of a kind of divinity in the flesh—a mystery of an unholy conjunction of man with God; a false interpreter and usurping and oppressive ruler, called, therefore, “the son of perdition,” doomed to destruction as the anti-Christ by the brightness of the coming of the rightful Christ, when He shall take to Himself His great power, and reign as the acknowledged Head of the Church and King of nations.

This “mystery of iniquity” was already working in Paul’s

day against powerful hindrances towards its development and manifestation. The despotism of pagan civil government hindered the assertion of a kindred despotism in the early Christian Church; but the germ and spirit of it were already there, gaining gradual headway, until at length the formidable hindrance was taken out of the way, in the waning and breaking-up of the power of the Roman empire, and the system, "whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish," was revealed in its blasphemous assumption of Divine prerogatives, with its human head, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

The chief steps of the progress of this development may be briefly indicated. First of all, the unwarranted assumption of authority appears in connection with the formulation of doctrinal creeds. It is a proper and dutiful exercise of authority for the Church to formulate her attainments in the knowledge of the teachings of the Divine Word. Nor is she to halt at the simple principles of the doctrine of Christ, but she is to go on unto perfection (Heb. vi. 1). Holding fast the forms of sound words already wrought out in symbols of faith, and giving diligent heed to the injunction: "Whereto we have already attained, let us walk by the same rule, let us mind the same thing," she is still to reach forth unto those things which are before; and as fuller and clearer light breaks from the Divine Word, every successive attainment made is to be bound up and sealed as a part of her progressive testimony.

This right the Church of the first centuries of the Christian era properly exercised in the formulation of her creeds. But she took a further step that was utterly unwarranted. She added to some of her creeds, including the Nicene and the Athanasian—or the "Symbolum Quicumque,"—the presumptuous schismatical, and tyrannical damnatory clauses which

mark the progress of the development of "the mystery of iniquity."

The first two of these damnatory clauses of the Athanasian Creed or the "Symbolum Quicumque" are in a comparatively mild form. The first is, "Whosoever will be saved it is necessary that he hold," etc. (*Quicumque vult salvus esse, opus est ut teneat*," etc.). The second is, "Let him therefore who will be saved so think" ("*Qui vult ergo salvus esse ita sentiat*"). But the third approaches more closely to the intolerance of the anathema: "Unless a man faithfully and firmly believe [the doctrine taught] he cannot be saved" ("*Nisi quisque fideliter firmiterque crediderit, salvus esse non poterit*"). A mild form of the anathema had appeared shortly before this in one form of the Nicene Creed: "These the Catholic Church anathematizes."

From that time anathemas multiply and intensify. The ecclesiastical heavens become lurid with their fulminations, as fourteen of them reverberate in the decrees of the fifth Œcumenical Council held at Constantinople in 553. And in 610 the fulminations of Boniface IV. flash upon the political heavens the demand upon Ethelbert, king of Kent, to observe all the decrees of the Roman Pontiff and his council, with the assumption of Divine lordship over that distant monarch and all his royal successors in Great Britain, by the Roman Pontiff and all his successors under bonds of the same intolerant and blasphemous anathema. The exact language of this letter of Boniface IV. to Ethelbert, the authenticity of which has been maintained by Romanists themselves, and as we think on good grounds, is as follows: "If any of your successors, whether kings or bishops, clergy or laity, should attempt to make void these Our decrees, let him be subjected by the prince of Apostles, Peter, and by all his successors to the bond of the anathema."*

* "*Quae Nostra decreta, si quis successorum vestrorum sive regum sive episcoporum, clericorum sive laicorum, irrita facere tentaverit, a*

And so these fulminations blaze and reverberate against all who dare to interpret God's law for themselves, either in the sphere of civil or of religious liberty, with the portentous clouds of despotism gathering more threatening blackness, until the Council of Trent, with each of its multiplied canons ending with the words: "Anathema sit;" and, with its closing scene, when the Cardinal leading the service, said: "Anathema cunctis hereticis," and all the Fathers present responded in a mighty chorus: "Anathema, anathema." And to crown this story of the seating of the spirit of intolerant denunciation and anti-Christian hate in the temple of Him who has given to the world His gospel of peace and love, and His law of liberty, we come to the promulgation of the dogma of the papal infallibility at the Vatican Council in 1870, which capstone of despotic and blasphemous decrees ends with the words: "If any one presume to contradict this Our definition, which may God avert, let him be anathema."*

An attempt has been made to justify these anathemas of Romanism by the example of the Apostle Paul, when he said: "If any man love not the Lord Jesus Christ, let him be anathema maranatha" (1 Cor. xvi. 16, 22). And again: "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you let him be accursed [or anathema]. As we said before, so say I now again: If any man preach any other gospel unto you than that ye have received, let him be accursed [or anathema]" (Gal. i. 8, 9).

But let it be noted here that it is the Holy Spirit, the author

principi apostolorum Petro et a cunctis successoribus suis, anathemati, vinculo subiaceat." (See Sir Henry Spelman's *Councils and Ecclesiastical Documents*, Edited by Haddan and Stubbs: Oxford, 1869-1873. Vol. iii., p. 65; see also *Venerabilis Bedae Opera Historica Minora*. Ad Fidem Codicum Manuscriptorum recensuit Josephus Stevenson: London, 1841. Appendix, pp. 255, 256.)

* * *Si quis autem huic Nostrae definitioni contradicere, quod Deus avertat, praesumpserit, anathema sit.*"—*Acta et Decreta Sacrosancti Oecumenici Concilii Vaticani*: Rome, 1872, p. 172.

of the Word of Inspiration, who speaks by Paul. Just as in the Council of Jerusalem, the decision reached was a part of the Inspired Word given for the Church's infallible rule, so Paul's words in his Epistles to the Corinthians and Galatians are a part of the same infallible rule given by inspiration of the Holy Ghost. No Pontiff or Council uttering anathemas can claim their inspiration. And to dare to plead such example for the use of such authority is a further blasphemous and tyrannical assumption that develops naturally into the stake and fires of the Inquisition.

But still further. The inspired Apostle pronounced an anathema only on those who did not love the Lord Jesus, and on those who preach some other gospel than the gospel of Christ. The feeblest Christian, with the love of the Saviour in his heart, and the erring follower of the one Lord and Mediator, who, amidst all his errors, nevertheless builds on the foundation of the gospel, come under no anathema pronounced by the inspired Apostle. But Romanism hurls its flaming maledictions and burning thunderbolts of vengeance on all who deny any one of its Tridentine canons, or on any who dare to contradict a mere definition of doctrine on matters of minor importance, and in whose heart the love of Christ reigns, and whose faith yet rests on the firm foundation of the essential truths of the one and only Gospel of salvation.

Whatever his character and conduct otherwise, for any man to go contrary to statute, decree, mandate, precept, or even definition or announcement of the system, is to incur its wrath and curse. "If any man dare to attempt this, let him know that he will incur the indignation of Almighty God and of His blessed Apostles Peter and Paul."*

Of such a system, when free to act itself out, intolerance even

* "*Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Petri et Pauli Apostolorum ejus se noverit incursurum.*"
(Call by Pius IX. for Vatican Council, See *Acts and Decrees of Vatican Council*: Rome, 1872, p. 8.)

to persecution is the legitimate fruit. Its test of loyalty is for its supporters to register the following vow: "What is handed down, defined, and declared I unhesitatingly receive and profess. All things contrary, and heresies of whatsoever kind, damned, rejected, and anathematized by the Church, I equally damn, reject, and anathematize."*

We need not cite the records of the sufferings of the Waldenses, the Huguenots, the Netherlanders, and others, nor the story of the Inquisition, to prove that the system of Romanism is an intolerant and persecuting system. The facts of these records of fire and blood are but the logical outcome of the principles to which this series of articles has asked the thoughtful attention of the friends of human liberty and progress. A system that exalts man into the place of God's law; that makes a sinful man lord of the conscience; that takes upon itself, in its assumed authority, to change laws of God's appointment, and lower for itself and others the standard of morality, may be expected, by every means on which it can lay hold, to force conformity to its own decisions, and thus to sacrifice on the idol altar of its unholy and blasphemous ambition the civil and religious liberties of our race.

PSALM XLIV.

(Sung by the Martyrs of Bohemia, 1621.)

O God, we with our ears have heard,
Our fathers have us told,
What works Thou in their days hadst
Ev'n in the days of old. [done,
Thy hand did drive the heathen out,
And plant them in their place;
Thou didst afflict the nations,
But them Thou didst increase.

For neither got the sword the land,
Nor did their arm them save;
But Thy right hand, arm, countenance;
For Thou them favour gave.
Thou art my King; for Jacob, Lord,
Deliv'rances command.
Through Thee we shall push down our
That do against us stand. [foes,

* "*Tradita, definita, et declarata, indubitanter recipio atque profiteor. Simulque contraria omnia atque haereses quascunque ab ecclesia damnatas et rejectas et anathematizatas ego pariter damno, rejicio et anathematizo.*"—(Form of Oath of the Profession of Faith for Roman Catholics. See *Canones et Decreta Sacrosancti (Ecumenici Concilii Tridentini*, sub Paulo III., Julio III., et Pio IV., Pontificibus Maximis, Ratisbone, 1888; *Acta et Decreta Concilii Plenarii Baltimorensis Tertii*, Baltimore, 1886, p. 229; also the same oath sworn by the members of the Baltimore Council of 1884. p. liii.)

We, through Thy name, shall tread down those
 That ris'n against us have.
 For in my bow I shall not trust,
 Nor shall my sword me save.
 But from our foes Thou hast us sav'd,
 Our haters put to shame.
 In God we all the day do boast,
 And ever praise Thy name.

The Rev. D. C. Martin, Allegheny, moved:—

“That this Convention owe and hereby express its sincere gratitude to the Executive of the Convention, to the various local Committees of Arrangements, to the Press of the City of Glasgow and of the Provinces for their excellent reports of the Martyr Services and Convention proceedings, and to the many kind friends who have extended such generous hospitality to the Delegates.”

The motion was cordially adopted.

Rev. Dr. Kerr, Glasgow: I beg to acknowledge the motion you have been pleased to adopt so heartily. The work of the Executive and Committees has been throughout of the most pleasant character. They had no expectation three months ago that the number of delegates and others would be so large, and they had engaged for the day meetings a hall which 150 persons would fill to the utmost. At none of the meetings, however, have there been fewer than 800 present. I am sorry it was impossible for us to entertain in our homes all the delegates, although our capacities were enlarged as much as possible. I take this opportunity of making special mention of assistance rendered by ministers and others of various Churches in the localities where the Martyr Services were held last Lord's Day, for making preparations for those “Conventicles,” for by their co-operation the superintendence from Glasgow by the Executive was merely nominal. Their ready and valuable aid merits recognition. I assure you, sir, and this assembly, that any efforts made by those charged with the preparations have been more than rewarded by the spirit in which this motion of gratitude has been accepted, and the

unity and enthusiasm that have pervaded the Convention throughout.

The following communication was submitted from the Methodist Conference in Dublin:—"Dublin, June 22nd, 1896.—The Conference of the Methodist Church, Ireland, now meeting in Dublin, sends fraternal greeting to the Council of the Reformed Presbyterian Church, now assembled in Glasgow."

It was remitted to the Executive to acknowledge receipt of this message, and to assure the Conference of Methodist Churches of the cordial good-will of the Convention of Reformed Presbyterian Churches.

The Rev. Dr. Stevenson, Philadelphia, proposed the following resolution, which was cordially adopted:—

"Resolved, that this Convention, with profound gratitude to God for the manifold tokens of his favour which we have enjoyed, and for the results which we hope and believe will follow its deliberations, do request the Synods of the Reformed Presbyterian Churches of Scotland, Ireland, and America to make arrangements for a similar Convention to meet, if the way shall be open, in the United States of America in the year 1899."

The Rev. A. S. Lyons, Newry, suggested, amid many signs of approval, that at next Convention the Communion of the Lord's Supper should be observed, due attention being paid to the good order of the Church regarding the ordinance.

The following motion, proposed by Mr. John McDonald, Glasgow, was unanimously adopted:—

"That this Convention of Reformed Presbyterian Churches request the Reformed Presbyterian Synods of Ireland and Scotland to adopt measures for turning this meeting to

practical account; and specially to bring out distinctly the moral condition of the British nation, and its liability to Divine judgments; and also to bring out in the clearest terms the position in which the Reformed Presbyterian Churches stand in relation to the national organization, and the reasons which they have for maintaining that position."

The Rev. Dr. McAllister, Allegheny, proposed the following resolution: its adoption was seconded by the Rev Professor Houston, Coleraine, and supported by Rev. Dr. Kerr, Glasgow:—

"Resolved, that this Convention of Reformed Presbyterian Churches express and order to be placed on its records its deep sense and high appreciation of the Christian courtesy and generous hospitality with which the Rev. J. D. McCulloch, minister of Hope Street Free Church, and the office-bearers and members of the congregation, have so freely invited and warmly welcomed this Convention to the enjoyment of all the conveniences and comforts of their beautiful and commodious Church Home."

The resolution was carried with great enthusiasm, the audience rising as the Chairman put the resolution and invited the Rev. J. D. McCulloch to come forward.

Mr. McCulloch acknowledged the resolution in graceful terms, expressing his pleasure that the Convention found the building so suitable, and that the meetings had been so successful throughout. In a letter to the Chairman of the Executive subsequently, Mr. McCulloch wrote: "Many thanks for enclosing an extract of the resolution in which the Convention so handsomely expressed their appreciation of our fraternal regard, as embodied in a cordial welcome to the occupation of our premises. Believe me, it is a great pleasure to me to know that the use of our church has been a convenience to the Convention, and a personal gratification to yourself."

THE RELATION OF THE PRINCIPLES OF THE
REFORMED CHURCH TO MISSIONARY
ENTERPRISE.

By the Rev. D. C. MARTIN, Pittsburgh.

THAT the Reformed Presbyterian Church sustains a most intimate relation to missionary enterprise is a fact which should pass at once without question, and that this fact lies embedded in her fundamental principles we think is equally clear.

And the only reason I can see for the discussion of such a subject is that there may be still a few who have not reached the climax of our position. I know there are a few who hold that our great commission is "Go, disciple the nations." And not without good reason do they hold that our task along that line is Herculean. But while we bow with all reverence and obedience to that commission and command, and feel bound to carry out its injunction with all possible energy and fidelity, we do not forget that the same Divine Master and Lord also said, "Go ye into all the world, and preach the Gospel to every creature," and into streets and lanes, and highways and hedges go, and compel them so they may "come in that My house may be filled."

Do we wish higher authority than this? Will any dare gainsay it?

I have for some time, when troubled as to what should be my personal attitude, or what should be the attitude of the Church in regard to any important question, to ask myself: What was the position of Christ? What the course pursued by the Apostles and the Church under their immediate supervision? And having reached a satisfactory answer to these questions, the path of duty is plain.

Let us not consider it a loss of time (though so limited) while we pursue this thought a little further: He who taught in the wilderness and desert, by the sea, the wayside, and

the well, who ever went about teaching, healing, comforting—is God's great model missionary among men.

The impulse which sent the Apostles "everywhere preaching the Word" was Divine, even though unfriendly. See the Apostle of untimely birth, hurled out as from the hand of Christ against the godless nations and Pagan religions of his time. Was he laying the foundation of the Church of that time? Or does our Church rest on the foundation of the Apostles and the prophets—Jesus Christ being the chief corner-stone, in whom all the building fitly framed together shall grow into a holy temple in the Lord?

Time would fail me to tell how these declarations are agreeable to and founded upon the Confession of Faith and the testimonies of the Church, both in this Covenanted land and beyond the Atlantic. Suffice it to say: The interpretation of these principles is our mission in Syria, our mission in Tarsus, our mission in Cyprus, our mission in Antioch, our mission in Selma, Alabama, among the freedmen, our mission at Catche Creek, Indian Territory, among the red men, our mission to the populous empire of China.

A friend on the "City of Rome" as we crossed, asked, "How many members does your Church number?" I said: "About 10,000 in the U.S., all told." "Well," said he, "you make a mighty big stir for such a little Church." I said: "That's what we are here for."

But are our principles on mission work carried out when all the above-named missions are planted and maintained? No, never! These are but the outposts and skirmish lines, behind which is the sacramental host that must and will come up to the help of the Lord, to the help of the Lord against the mighty. Many a congregation is—and everyone should be—an organized mission corps. In a good number of our city congregations, Chinese missions have been maintained for years, viz., in Boston, Pittsburgh, Central Allegheny, Seattle, and others. But is this all we do, or can do, in missionary enterprise? No. There is a vast field, white to the harvest;

and it lies more or less before every Church door, and in it, I believe, is hidden much of the secret of the Church's failure, and in it may be found the sources of the Church's reviving. If we have been wisely conservative in our doctrines, have we not been too conservative in our activities? While we are driving hard the stakes of Divine Truth, let us also remember that our duty is to lengthen the cords and stretch forth the peaceful folds of Zion's tents until the perishing nations of the earth may gather and find rest in the tabernacle of Him Who is the Prince of Peace.

But we are told: Your machinery is too heavy, your services too ponderous to be accepted or appreciated by those who have had no training in Biblical or theological learning. If so, why so, and whose fault is it? Has God handed us an empty quiver wherewith to pierce the hearts of the enemies of Christ and bring the people into subjection to Him? One said to me: "I don't see how I could use the Psalms in my mission." "Did you ever try them?" I said. "No; I wouldn't know how." "Then try God's way before you condemn it, for the Lord's songs have been used in mission work with most satisfactory results."

The Psalms are God's law set to music, and the infallible testimony is that "it converteth the soul and maketh wise the simple." Do we missionate among the Jews? Nothing reaches their hearts like the songs of their ancient Zion. Do we missionate among the ignorant and neglected of our cities, towns, and outlying districts? What sword of the Spirit is like the Word of God?

But we are told by some our doctrines are too strong meat for children. I have learned from the best of physicians that the richest of foods are best suited to the weak stomach, when properly prepared and administered. So I believe the truth: the whole truth of God wisely dispensed is that which the perishing need.

The hungering, perishing soul needs a whole Saviour, a full

Gospel, a Teacher, a Saviour, and a Sovereign. And we have Him to offer. And when they receive Him, He is all their salvation, and must be all their desire.

When they find such a Saviour, all within must and will respond with Isaiah, "Behold, this is the Lord. We have waited for Him, and He will save us. This is the Lord; we have waited for Him; we will be glad and rejoice in His salvation."

The Spring Garden Mission is a living illustration of that fact. The place was one of the most irreligious portions about Pittsburgh. The Central Allegheny congregation, Dr J. W. Sproull, pastor, established a mission there, and employed a student of theology to help in the work, though the greater part of the work has been done by the young people of the congregation. From this mission many young beautiful lives have come to unite with the Church, and adorn it with guileless Christian devotion.

The work has been going on now for about eight years. There is a Sabbath-school of over two hundred scholars, and if the mission continues to be wisely conducted, there is good hope that, before many years, it will develop into a self-sustaining congregation.

Do you say : That is a peculiar case? I answer : Peculiarly unfavourable. Neither Covenanter history nor martyr blood that sealed our testimony had any prestige with them. No clap-trap methods were used. The Psalms were sung without an instrument. The Bible was taught in classes, and expounded in preaching. The Catechisms were learned and recited. The children were taught to contribute for the support of religion, and they learned to give cheerfully. Can what has been done in Spring Garden Mission be done elsewhere? I have touched on a history rather than a theory, and for the reason, and with the hope, that it will be more convincing. What has been done can be repeated. But it will not do itself. It can only be done in the spirit and practice of consecrated sacrifice. It

will never be done by those "who are at ease in Zion," but only by those who see their example in Christ on the Sabbath, when He said: "My Father worketh hitherto and I work."

Our success among the uncivilized Indians of the western wilds of America is no less a proof of the power of the pure Word of God to convert "the soul that lies in sin"—not only papposes and squaws, but the strong warriors have been brought with great gladness to sit at Jesus' feet. Our only weapon is the Word of God—the Sword of the Spirit. It does not return empty. It is resistless as the bolt of heaven. Wherever it strikes, the enemies of Christ must fall, or fly, or yield. When the organized hosts of the people of God, when our Covenanted congregations realize this fact, the question of our relation to Missionary enterprise will be solved. And when the whole ransomed Church of God "awakes" and puts on her strength and beauty, then will the promised time of prosperity for the Church be truly ushered in.

And as we close the discussions of this Convention, our meeting will not be in vain if we are inspired by a determination, according to our ability and opportunity, to carry the good news to every creature. Then shall the reign of Christ commence on earth; and starting fresh as from a second birth

"Man, in the sunshine of the world's new spring,
Shall walk transparent like some holy thing;
And gladdened earth shall through its wide expanse
Bask in the glory of His countenance."

PSALM LXVII.

(The "Lord's Prayer of the Old Testament.")

LORD, bless and pity us,
Shine on us with Thy face;
That th' earth thy way, and nations all
May know Thy saving grace.
Let people praise Thee, Lord;
Let people all Thee praise.
O let the nations be glad,
In songs their voices raise.

Thou'lt justly people judge,
On earth rule nations all.
Let people praise Thee, Lord; let them
Praise Thee both great and small.
The earth her fruit shall yield.
Our God shall blessing send.
God shall us bless; men shall Him fear
Unto earth's utmost end.

Rev. Dr. Stevenson, Philadelphia, conducted devotional exercises and pronounced the Benediction.

Convention of Reformed Presbyterian Churches.

EDINBURGH, July 3, 1896.

MARTYR SCENES IN EDINBURGH.

FRIDAY, the 3rd of July, was the last day of the Convention. Arrangements had been made for an excursion to Edinburgh, a tour through those parts of the city associated with Reformation and Martyrdom, and a public meeting in the 'Free Assembly Hall there in the evening. The members and friends of the Convention assembled at the Central Station, Glasgow, at 10.15 a.m., and "The Covenanters' Special," with 500 passengers, left punctually at 10.30. The train reached Princes Street Station, Edinburgh, within the advertized time, having run 48 miles in 65 minutes. On emerging from the Station, the party proceeded to the Castle Terrace, opposite the Station, and here they were marshalled four deep. With the addition of friends from Greenock, Loanhead, Edinburgh, and elsewhere, they now numbered about 650, and they were conducted throughout the Metropolis by Rev. Dr. Kerr, Glasgow; Rev. John Sturrock, Edinburgh; Mr. James N. Miller, Joppa, and others. The first place visited was

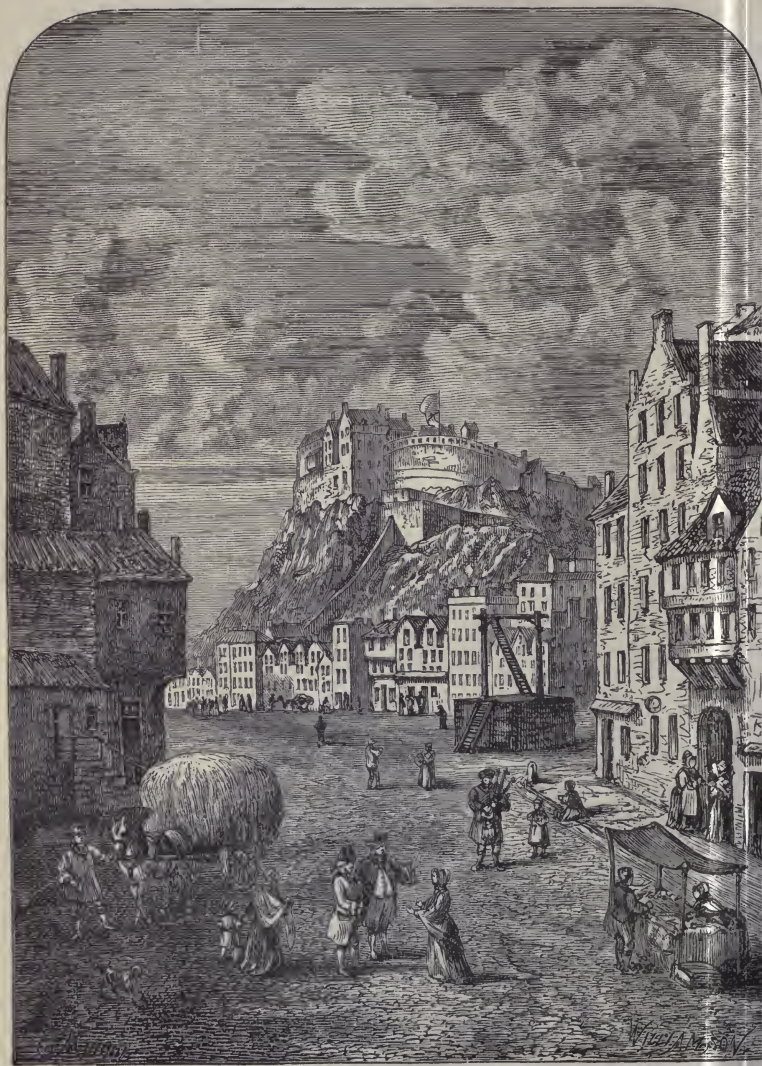
EDINBURGH CASTLE.

In the bright sunshine, the Castle stood out boldly before the eyes of the tourists, and the walk along Castle Terrace afforded a favourable view of its frowning precipices and crowning fortresses.

“ THERE, watching high the least alarms,
Thy rough, rude fortress gleams afar ;
Like some bold vet’ran, grey in arms,
And mark’d with many a seamy scar ;
The pond’rous wall and massy bar,
Grim-rising o’er the rugged rock,
Have oft withstood assailing war,
And oft repell’d the invader’s shock.”

On the way up through the Castle Esplanade, where Forest and other early Reformers were burnt at the stake, the Half-Moon Battery first strikes the eye. Salutes are fired from this battery on special occasions, and the Time-gun is also fired here at one o’clock every day (Greenwich time by wire), the sound being heard on a calm day for twenty miles round. Over the portcullis gate is the old State Prison, where the Marquis of Argyle was confined before his execution. Passing upward, the summit of the rock on which the Castle rests is reached, and here a commanding view of the great historic city is obtained, designated by its admirers the “Modern Athens.” “Here,” writes Lockhart, “is all the sublimity of situation and scenery, mountains near and far off, rocks and glens, and the sea itself, almost within hearing of its waves. Everywhere, all around, you have rocks frowning over rocks in imperial elevation, and descents, among the smoke and dust of a city, into dark depths such as Nature alone can excavate. Here the proudest palaces must be content to catch the shadows of mountains, and the grandest of fortresses to appear like the dwellings of pigmies perched on the bulwarks of creation.” From the Castle rock there is a magnificent view of hills and rocks and seas miles away—Arthur’s Seat, Salisbury Crags, the Calton Hill, the Pentlands, and the Firth of Forth—

“ Where Islands on its bosom float
Like emeralds chased in gold.”



THE GRASSMARKET.

On the Castle rock are the Crown Room, with the regalia of the ancient Kings of Scotland—a crown, a sceptre, and Sword of State; Queen Mary's Room, where James VI. was born; and, on the highest part of the rock, Queen Margaret's Chapel, erected about 1060—a very small building, and in excellent preservation.

Coming down from the Castle, the party passed along the streets named Castle Hill, Lawnmarket, and West Bow, lined by houses tenanted by some of the aristocracy of the kingdom three centuries ago, and close to the original track by which the ascent was made in olden times to the Castle, and entered one of the most notable places of Martyr interest in Scotland—

THE GRASSMARKET.

Here were witnessed, in the “killing times,” some of the most thrilling scenes. By a circle of stones on the pavement, the spot is shown where the execution of so many of the “Scots Worthies” took place, including Donald Cargill, Hugh McKail, and James Renwick. Edinburgh Castle looks down upon the Grassmarket, and the persecuting kings and their courtiers could look upon the sufferers in their last moments. Close to this square there was a gate into Greyfriars Churchyard, through which the dead bodies of the Martyrs were carried and then thrown into the common grave of criminals executed on the same scaffold.

About fifty yards down the Cowgate, which is entered from the Grassmarket, stands one of the most interesting old chapels in Scottish history—

THE MAGDALENE CHAPEL.

The prominent facts in its history were told by the Rev. J. Sturrock to the company as they stood at the corner of the Cowgate and Grassmarket, in sight of the building. It was in early times a Maison Dieu, but, having fallen into decay, it was re-founded early in the sixteenth century by Michael

Macquhen, a wealthy burghess of Edinburgh, and his spouse, Janet Kynoch, whose tomb, bearing a still legible inscription, remains in the Chapel. In one of the windows there is preserved a fine and rare specimen of ancient painted glass, containing the Royal Arms of Scotland and those of the Queen Regent, Mary of Guise, with the shield of the founder and foundress. It was in this Chapel that John Craig, colleague to Knox, and writer of the National Covenant, after his return to Scotland in 1560, preached for a considerable time. This he did in Latin, having, during his long absence on the Continent, forgotten his native tongue. Here, probably, the first General Assembly of the Reformed Kirk met in 1560, under the presidency of Knox; and it is certain that this was the place of the Assembly's meeting—April, 1578—when Andrew Melville was chosen Moderator, and “whar it was concludid that Bischopes sould be callit be their awin names, or be the names of Breither in all tyme coming, and that lordlie name and authoritie be banissed from the Kirk of God, whilk hes bit æ Lord, Chryst Jesus.” It was here also that, in 1661, the headless body of the martyred Marquis of Argyle lay for some days, until it was removed to the family burying-place at Kilmun—the table believed to have been used for the purpose being still preserved in a side-room off the Chapel. After it was founded, the Chapel was left in trust to the Corporation of Hammermen, and accordingly upon the old bell in the tower there is this quaint inscription:

“SOLI DEO GLORIA. MICHAEL BURGERHUYS ME FECIT,
ANNO 1632. GOD BLISS THE HAMMERMEN
OF MAGDALENE CHAPEL.”

It is now the property of the Protestant Institute of Scotland, and the use of it is granted (free) to the Edinburgh Medical Missionary Society.

The keen interest of all present was still more intensified as the leaders of the procession entered

GREYFRIARS CHURCHYARD,

“The Auld Greyfriars ! come, raise we the song
To the Martyrs of old, who in battle were strong ;
Who oft, wi’ the headsman’s voice in their ears,
Blew the trump o’ the Lord in the Auld Greyfriars.”

We take the path northwards, then turn to the left, approach the two Greyfriars Churches, and finally halt in front of the gable of the Church most remote from the gate of entrance. Here stood the old Greyfriars Church, built in 1612, in which the National Covenant was first signed in 1638, after a sermon by Alexander Henderson, and, strange to say, it was in the present church, built on the same site, that the first attempts were made, some forty years ago, to introduce into the Established Church of Scotland the Ritualistic worship abolished by the Reformers—attempts that have been sadly successful. At this point, a photograph of the company was taken by Messrs. Maclure, Macdonald & Co., Glasgow. The shining of the noon-day sun lent a charm to the scene, and the hundreds of faces have come out with great distinctness, giving a picture of the first International Convention of Reformed Presbyterian Churches which will form an interesting and lasting memento of the great occasion. Right in front of the company—about one hundred yards—as they were marshalled for the artist, was the monument to Andrew Melville ; on the left, about two hundred yards, the resting-place of the great Alexander Henderson ; and on the right, about four hundred yards, the Martyrs’ Monument.

Mr. Sturrock exhibited, here, an old volume of rare pamphlets, which had belonged to James Currie of Pentland, the Cameronian Elder who had been instrumental in erecting the first Martyrs’ Monument in Greyfriars in 1706. The first thing in the volume is a copy of the first edition of the “Cloud of Witnesses,” 1714, having Currie’s autograph on the title-page. It also contains Macmillan’s account of the “Auchensaugh Renovation” of the Covenants, July 24, 1712,

and at the end of the Solemn League, Currie has written as follows:—"I, James Currie, do hereby subscribe to this Covenant, being honoured of the Lord to be ane ordained Elder by the Reverend Mr. John Macmillan, and was honoured to serve at that pleasant work at Auchensaugh, July 24, 1712." Among the other contents of this venerable tome are a copy of the very rare pamphlet, "Samson's Riddle, or a bunch of bitter wormwood bringing forth a bundle of sweet smelling myrrh:" and "Death to believers a passage to glory," being an elegy of nine pages "to the memory of that hopeful and religious youth, James Curry, son of James Curry, merchant in Pentland, who dyed 19th Jan., 1701, and of his age the 13th year." James Currie's wife was Helen Alexander, widow of Charles Umpherston, and she records in her autobiography that they were married in 1687 by "worthy Mr. James Renwick," and that "when Renwick was executed she went in to the Greyfriars Yard, and took him in her arms till his clothes were taken off, and helped to wind him before he was put in the coffin."

Leaving the West end of the Church, the party passed to the right, proceeding downwards, with the Castle high up away on the left, and soon the whole company assembled in front of the

MARTYRS' MONUMENT.

Here lies the dust of those who suffered at Edinburgh as "Witnesses for the Crown Rights and Royal Prerogatives of Jesus Christ" during the twenty-eight years' persecution. At a General Meeting of the Societies of Covenanters, held at Crawfordjohn, October 29th, 1701, "it was resolved that all correspondences provide and make ready stones as signs of honour to be set upon the graves of our late Martyrs as soon as possible." The original monument here was erected in 1706; and the present monument 125 years ago. The carved stone containing the representation of an open Bible, with the verses Revelation vi. 9-11 cut in full, which was part of the

original monument, forms the under-part of the present one. It is about seven feet high and five feet broad, and bears the inscription :—

“Halt, Passenger, take heed what you do see :
 This tomb doth shew for what some men did die .
 Here lies interred the dust of those who stood
 'Gainst perjury, resisting unto blood ;
 Adhering to the Covenants and laws ;
 Establishing the same ; which was the cause
 Their lives were sacrificed unto the lust
 Of Prelatists abjured : Though here their dust
 Lies mixt with murderers and other crew,
 Whom justice justly did to death pursue.
 But as for them, no cause was to be found
 Worthy of death ; but only they were found
 Constant and steadfast, zealous, witnessing
 For the Prerogatives of Christ their King ;
 Which truths were sealed by famous Guthrie's head,
 And all along to Mr. Renwick's blood ;
 They did endure the wrath of enemies,
 Reproaches, torments, deaths, and injuries.
 But yet they're those who from such troubles came,
 And now triumph in glory with the Lamb.”

From May 27, 1661, that the Most Noble Marquis of Argyle was beheaded, to the 17th February, 1688, that Mr. James Renwick suffered, were one way or other murdered and destroyed for the same cause about eighteen thousand, of whom were executed at Edinburgh about one hundred of noblemen, gentlemen, ministers, and others—noble martyrs for Jesus Christ. The most of them lie here.

Beneath this, on the carved stone, lies an open Bible :—

“Rev. vi. 9.—And when he had opened the fifth seal I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held.

10.—And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth ?

11.—And white robes were given to everyone of them: and it was said unto them that they should rest yet for a little season until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled.

Chap. vii. 14.—These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

Chap. ii. 10.—Be thou faithful unto death, and I will give thee a crown of life."



MARTYRS' MONUMENT, GREYFRIARS.

The assembly engaged here in a service of praise and prayer. Dr. Kerr gave out the following lines of Psalm cii., and Dr. Stevenson, Philadelphia, led in prayer.

PSALM CII.

THOU shalt arise, and mercy yet
 Thou to mount Zion shalt extend;
 Her time for favour which was set,
 Behold, is now come to an end.
 Thy saints take pleasure in her stones,
 Her very dust to them is dear.
 All heathen lands and kingly thrones
 On earth Thy glorious name shall fear.

God in His glory shall appear,
 When Zion He builds and repairs,
 He shall regard and lend His ear
 Unto the needy's humble pray'rs:
 Th' afflicted's prayer He will not scorn,
 All times this shall be on record;
 And generations yet unborn
 Shalt praise and magnify the Lord.

The circuit of the Churchyard was now made. All eyes were arrested by the ruins of monuments, still with traces of former grandeur, that stood against the walls; by the part known as the "Covenanters' Prison," where hundreds of prisoners taken at Bothwell Bridge were confined and exposed to nameless cruelties; and also by the mausoleum to Sir George Mackenzie, the King's Advocate in the times of persecution, in which, the inscription states, lie the "*Reliquiæ Sacræ*" of one who was a "*Religionis Vindex*," but into which the boys of Edinburgh cry:—

"Bluidy Mackenzie, come oot if ye daur,
 Lift the snek and draw the bar."

Leaving Greyfriars, the route was through George IV. Bridge out to High Street, where, to the right,

THE CHURCH OF ST. GILES

comes full into view. The building dates from 1359; but it has undergone many "restorations" in later times. Its shape is cruciform, and it accommodated four congregations after the Reformation. It was dedicated to a Saint Giles, but the image of the patron saint was ducked in a neighbouring loch at the beginning of the Reformation. John Knox preached in that part of the present building known as the High Church. On the windows are representations of the Ascension, the Crucifixion, and John Knox preaching. The Solemn League and Covenant was subscribed here, in 1643, by Parliament, the General Assembly, and the English Commissioners. In the "Old Kirk" portion, Jenny Geddes threw a stool at Dean Hannay

when he began to read the "Collect for the day" out of the liturgy of Laud, and exclaimed: "'Colic,' said ye? wud ye say mass at my lug?" A tablet has been erected in St. Giles in memory of the heroic action, with this inscription (Prepared by the late Lord Justice-General Inglis):—

" Constant Oral Tradition affirms
that near this spot
A brave Scotch woman, Janet Geddes,
On the 23rd of July, 1637,
Struck the First Blow
In the great struggle for Freedom of Conscience,
which,
After a conflict of half a Century,
ended
In the establishment
of
Civil and Religious Liberty."

The ancient burying-ground at St. Giles is now transformed into

PARLIAMENT SQUARE.

Here John Knox was buried, and over his grave the Regent Morton pronounced the eulogy: "There lies one who never feared the face of man." The exact spot where the remains lie is marked by a plate on the pavement with the initials "I. K." Very near this plate is an equestrian statue to Charles II! At the east entrance to this Square stands the "Old Cross" of Edinburgh, supported on an octagonal tower, and close to this the Marquis of Argyle and others suffered by the "Maiden," and royal proclamations were made for centuries. On the south side of Parliament Square are the various Courts of Law of the Metropolis—the principal of which is the Court of Session in "Old Parliament House," and in these buildings is the Advocate's Library, with 200,000 volumes, hundreds of valuable manuscripts, and several copies of the Solemn League and Covenant. Leaving Parliament Square by the north-west, we pass the site of the old Tolbooth, or

“Heart of Midlothian,” which is marked by the figure of a heart on the pavement.

Within five minutes’ walk down the High Street, toward Holyrood Palace,

JOHN KNOX’S HOUSE

is seen projecting into the street at the Netherbow. It was built in 1490. In front is the inscription:—

“LUF GOD ABUF ALL, AND YE NYCHBOUR AS YISELF.”

Knox lived here from 1560 to November 24, 1572, the day of his death. There are two floors, also the attics, and shop beneath. On the first floor is the large “preaching window,” from which Knox addressed the populace. On the second floor is the bedroom where Knox died. The house is well preserved, and the tourist walks through it with mingled feelings of wonder and gratitude. With Knox’s Church and house in view, James Melville’s graphic description of Knox’s preaching comes to mind: “In the opening of his text, he was moderat the space of an halff-houre; but when he enterit to application, he made me sa to grew and tremble that I culd nocht hald a pen to wryt. Mr. Knox wald sumtyme come in and repose him in our college-yard, and call us scholars to him. and bless us and exhort us to know God and His wark in our country, and to stand by the guid caus. I saw him every day of his doctrine (preaching) go hulie and fear (cautiously) with a furring of martriks about his neck, a staff in the ane hand, and guid godlie Richart Ballenden, his servand, haldin up the other oxtar, from the abbey to the paroche kirk, and by the said Richart and another servand, lifted up to the pulpit, where he behovit to lean at his first entrie, but or he had done with his sermon, he was sa active and vigorous that he was like to ding that pulpit in blads and flee out of it.”

At St. Giles, brakés were ready to convey the visitors to the Museum of Antiquities and then to Holyrood Palace, and two divisions of the company were here made. Crossing the



John Knox
minister of Edinburgh

High Street opposite St. Giles, the route was past the Bank of Scotland on the right, the Free Assembly Hall on the left, by the Mound, the Royal Institution, and National Gallery into new Edinburgh, up Princes Street—"probably unrivalled by any urban promenade in the world"—through St. Andrew Square, and down to the

NATIONAL MUSEUM OF ANTIQUITIES.

The building is one of the finest blocks in the city, and the collection of antiquities one of the largest in the world. The party were conducted through the Central Hall into the gallery, where the following memorials of the Reforming and Covenanting period were inspected:—

1. The Common or Godlie Band; subscribed at Edinburgh, Dec. 3, 1557—the original of the first of the Early Religious Bands or Covenants.

2. National Covenant, 1638; on vellum, with painted border, with the signatures of the members of the Privy Council of that date. The most interesting copy of the Covenant.

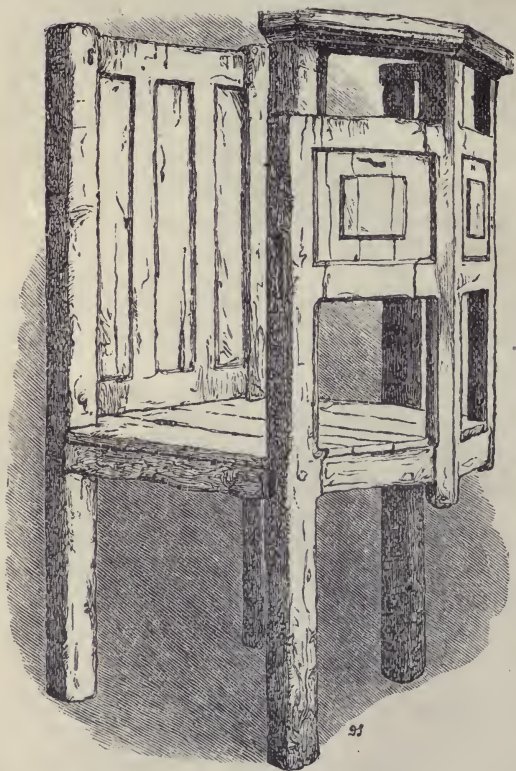
3. The Solemn League and Covenant, as renewed and subscribed in 1648. The only copy known in Britain which has been written on parchment.

4. John Knox's Pulpit.

5. The Maiden, used in the execution of the Marquis of Argyle in 1661.

6. The Boot; an iron cylinder used for torture.

7. Thumbkins; instruments of torture used for extorting confession. The pair numbered "16" were used by the Scottish Privy Council, chiefly in the trials of the persecuted Covenanters in the seventeenth century. They were introduced into Scotland by Dalzell, from Muscovy.



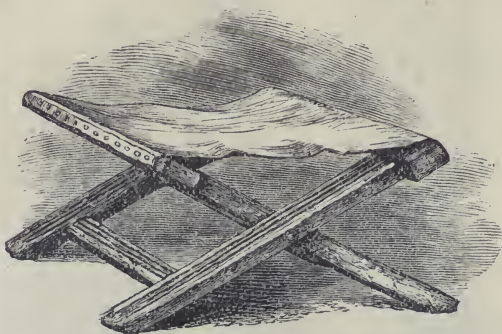
KNOX'S PULPIT.



8. Verdict in the Assize for the trial of David Hackstoun of Rathillet, July 30th, 1680, for the murder of Archbishop Sharpe.

9. Order for the Execution of Hackstoun; to die July 30, 1680, "at the Cross of Edinburgh, and there upon a high scaffold have his right hand struck off, and, after some time, to have his left hand struck off, and then to be hanged up and cut down alive."

10. Janet Geddes' Stool; small folding campstool with leather seat, having "1565" cut on the frame, believed to be



JANET GEDDES' STOOL.

the very stool thrown by Janet Geddes at the Dean of St. Giles on his attempting to read the liturgy there, 23rd July, 1638.

11. Letter of Archbishop Sharpe to the Lord High Commissioner, dated 1661.

12. Honorary Burgess Ticket creating Archbishop Sharpe Burgess and Guild-brother of the City of Edinburgh, dated 27th June, 1662.

13. Protest by the Earl of Cassilis and others against the



SCOTT MONUMENT



Introduction of the Book of Common Prayer; on vellum, 1638.

14. Declaration by the Lords and Senators of the College of Justice against the lawfulness of the National Covenant and Solemn League and Covenant, with the signatures of the Earl of Perth, Lord Chancellor, etc., 1685.

15. The Declaration of "A Poor, Wasted, Misrepresented Remnant of the Suffering Anti-Popish, Anti-Prelatick, Anti-Erastian, Anti-Sectarian, true Presbyterian Church of Christ in Scotland, united together in a General Correspondence." This is the original fixed to the Market Cross at Sanquhar, August 10th, 1692.

Leaving the Museum of Antiquities, a return was made to Princes Street, and thence along Waterloo Place, with the Calton Hill on the left, with its many monuments and pillars, and the Scott Monument and the new Post Office on the right. In a few minutes, the ancient

PALACE OF HOLYROOD

is seen in the valley in front, nestling at the foot of the Salisbury Crags. The first house erected here was the Abbey, founded by David I. In the north-west tower are Queen Mary's apartments, erected by James V. In the Picture Gallery are the portraits of the one hundred and six Scottish Sovereigns, from the year 330 before the Christian era till James VII. In one of these rooms, Mary and John Knox had their arguments about the affairs of the Kirk and Kingdom. "Think you that subjects having the power may resist their princes?" proudly queried Mary. "If princes exceed their bounds, madam, no doubt they may be resisted even by power," boldly answered Knox. It was here when the Queen turned her back in a fume on her faithful monitors, that Knox, who never missed an opportunity of speaking a word in season, addressed himself to the Maids of Honour—"O fair ladies,

how pleasing were this lyfe of yours, if it would always abyde, and then, in the end, we might pass to heaven with all this gay gear; but fye upon that Knave Death that will come, whether we will or no." In the Chapel Charles I. was crowned; James II. and James III. were married; and here the Papal Legate presented James IV. with the Sword of State from the Pope.



HOLYROOD.

From Holyrood the company returned to Princes Street. Dinner was served in the Waterloo Hotel and the Alexandra Hotel. The spacious dining-rooms of both hotels were filled to overflowing. The Rev. D. C. Martin presided at the former, and the Rev. Dr. Kerr at the latter; and, after dinner, brief addresses were delivered by many of the ministers and other gentlemen present.

PUBLIC MEETING IN EDINBURGH.

The final meeting of the Convention was held in the Free Assembly Hall, Edinburgh. About one thousand persons were present.

S. A. S. Metheny, Esq., M.D., Missionary, Mersine, Turkey, presided.

PSALM C.

ALL people that on earth do dwell,
Sing to the Lord with cheerful voice,
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice.
Know that the Lord is God indeed,
Without our aid He did us make,
We are His flock. He doth us feed,
And for His sheep He doth us take.

O enter then His gates with praise,
Approach with joy His courts unto;
Praise, laud, and bless His name always,
For it is seemly so to do.
For why, the Lord our God is good,
His mercy is for ever sure.
His truth at all times firmly stood,
And shall from age to age endure.

Rev. Dr. Martin, Antioch, led in prayer.

The Chairman said: To-night the Convention of Reformed Presbyterian Churches, which many have looked forward to with great anticipations, must finally be brought to a close. Its purpose throughout has been pure and ennobling. It has aimed to celebrate the obedience, the trials and the triumphs of faith; to herald afresh the Church's belief in the omnipotence of principle; to set forth in a clear and forceful manner the distinctive principles of the Reformed Presbyterian Church, and, above all things else, to publish to the sons of the Covenanters, wherever they may be—whether here on the ground whose soil has been hallowed by Martyr blood, here in the very “land of the leal,” or yonder in our own great land beyond the billows; whether sailing to the dark dominions of the murderous Turk, or to the yellow hordes of “far Cathay”—to publish to them all, that it is still the profound conviction of the Church that the glory and grandeur of loyalty to truth is akin to the glory and grandeur of God.

“The true past,” says Carlyle, “departs not, nothing that was worthy in the past departs; no truth or goodness realized by men ever dies, or can die, but is still here, and, recognized or not, lives and works through endless changes.” It will have been well, therefore, for us that we have recognized what has been noble, heroic, and inspiring in the past; that we have sung the praises of those who loved not their lives to the death, if only it serves to electrify our hearts and fill us with

holy energy and unquenchable zeal in the maintenance and defence of the truth of our principles.

The great danger of Conventions is that they expend themselves in talk and self-laudation. Their tendency is to betray men into asking: "Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?" Let it be remembered, however, that it was not what the Martyrs said that made them illustrious, but what they did. In like manner, the demand of this hour is action, not talk—deeds, not eloquent palaver. The time is past when men should merely hold the truth. The time has come when men must be the truth. Christ is never said to have held the truth, but He says of Himself: "I am the Truth." When that sublime confession made Peter, for the instant, the complete embodiment of the truth, then it was that Christ turned and said to him: "Thou art Peter, and upon this rock will I build my Church; and the gates of hell shall not prevail against it."

May God grant that this Convention shall assist us all to become a more perfect embodiment of the truth, so that upon us, as upon the adamant rock, Christ may build that glorious Church against whose faith the gates of hell shall not be able to prevail.

Rev. Professor D. B. Willson, D.D., Allegheny, gave an address on

THEOLOGICAL THOUGHT IN THE UNITED STATES.

Our theme was assigned, not selected: Theological Thought in the United States. This is a broad subject for a broad land. Limitation is necessary for an address of a quarter of an hour. Hence, I shall not attempt any details as to schools in the United States. The only question, I consider, relates to the state of theological thought. In our view of truth, there is regression or progress.

How can we judge of this in such a broad field? In our land, the support of the Churches is voluntary. Men are not counted in relations that are not of their express choice; no law controls the Church relations of any one. Hence, it may be assumed in a general view that, where men in the fulness of their powers are found, the creed and confession of the Church of their choice is the creed and confession indicating their thought. We take, then, the present standards of the various Churches.

We know what theological thought has been in the United States. It has been largely, predominantly Protestant, Evangelical. It has been as the thought of the British Isles, as to the truth of Divine Revelation and any autocracy in the visible Church. It has been such in the conception of the Word and its relation to all men, as to carry on a great Bible Society, which has sent forth many million copies of the Book. It has led to the Churches engaging in great efforts in Mission work, reaching the ends of the earth.

In view of all the present agitations, what can be said of the tendency now? I submitted my theme, when crossing the sea, to a fellow-passenger, one of the leading teachers of the great Presbyterian Church, head of a school of learning, and long a pastor. He said he was not a pessimist in his judgment. He saw no signs of manifest loss of grasp of evangelical doctrine. I said to him I felt as he had expressed. Evangelical truth is still held, and the Churches that hold it forth are strong, gaining in membership in percentage to the population. We may go further, and say there are signs of the advance of evangelical thought.

When we refer to this, we may well confine ourselves, in a short address, to doctrines concerning Christ. The doctrine concerning His Person shows no invasion of Arian or Socinian views, and the views are advancing that apprehend His offices. As to His rights as King, and the rights of humanity under Him, the era of the study of the rights of man to life, liberty,

and the pursuit of happiness, irrespective of the colour of his skin, may be said, for us, to have closed in 1863. There came forward in that very year the question of the Kingly office of Christ, its nature, and extent; and for thirty-three years—a generation—there has been a steady progress in theological thought regarding this. Leading teachers have reached the same conclusion—approaching it by different lines—that Christ is King of nations, as well as of men in their personal relations to Him.

Is it strange that men, not of the schools, have been coming to the same conclusion, practically? We have a land that has received a full tide from all shores. The gateways of the Republic have been open to all. How would these become one? Great questions of a social character are to be debated, grave difficulties are to be faced. Now the Churches have been labouring for years in teaching all this mixed population. Mission Schools have been carried on. Many have thus enjoyed Sabbath School training, though not garnered by the Churches; but they have received some food. In the atmosphere of the Churches, they have breathed in some of the spirit of Christianity. In their seeking for a solution of their problems—practical problems for them—they have had before them the form of Christ, as He ministered to men. Their voice has been in their need of help: Oh, that He might rule; that His will were law. Let me read this extract—it is not the utterance of a Covenanter:

“The most remarkable thing in the thought of this decade is the running of all sorts and conditions of thinkers, and of talkers, and writers who do not think much, to get themselves under the banner of Christ. Christ is set up as the leader and guide of everything in the way of advancement and reform. He is put forth as the great fountain of international and of civil law. There is not a social or religious reform that does not put His banner to the front. There is not a religion in the world in which he does not stand as an authoritative teacher and prophet. Not a tongue speaks against Him. Not an arched bow of slander is bent to smite Him. Everyone thinks if he can

show that Christ is Captain, he will overcome all opposition. We are coming close to the fulfilment of the prophecy that every knee shall bow and every tongue confess. In past times, Christ was devoutly and ignorantly worshipped by the great masses of Christendom. The most striking development has occurred in the latter part of the past half of this century, when all learning, all philosophy, all statesmanship turns reverently to Him and seeks guidance from His lips."

Is this a sign of the times? We wait for Him. Meanwhile, let us know that the same old story is fitted for the men of this generation as for all that have gone before. I remember the words to me of a surgeon called in unexpectedly to a man occupying a high place. He told me what steadied his hand was his remembrance that this noted person was for him a suffering man, even as the poorest that he had ever attended; and so he ministered to his relief. Thus, whatever progress men may make in science or art, in themselves, morally and spiritually, they are sick even unto death. But there is balm in Gilead; there is a physician there. The best thought must lead to Him who is the Wisdom of God. Mind and heart are there satisfied.

Rev. Professor Dick, M.A., Belfast, gave an address on

THE TEMPERANCE REFORMATION.

It may be supposed that there is no particular connection between the Temperance Reformation and the main subject of our present meetings. But all true movements for reform are relevant to the discussion on the principles of the Reformed Presbyterian Church. The National Covenants pledge us to oppose whatever is contrary to sound doctrine and to the power of godliness, and to seek to promote all needful reforms. And the moment we think seriously of the ravages of the liquor traffic, we feel that we are face to face with a tremendous system of wrong that is, in its own place, and by its own methods, undoing the "Covenanted work of Reformation."

We are confronted with appalling statistics, and it were easy to show that incalculable misery abounds as the result, direct and indirect, of indulgence in strong drink. We do not propose, however, to paint any harrowing pictures of the suffering thus caused. We take it for granted that everybody knows something about it, and that every serious mind realises that reform is urgently needed, and that the Temperance Reformation represents a work which the principles of Reformed Presbyterians specially fit them for undertaking, because those principles strike at once at the source of the wrong. They are no random prescription for symptoms—they go to the seat and cause of the disease.

We all know that intemperance is a great moral wrong—a wrong to the community at large, a wrong to families, a wrong to individuals, a wrong to the nation, a wrong to religion. Where shall we look for the source of the wrong? Shall we find it in the want of self-restraint, or in the blunted moral sense of the individual drunkard? Or shall we find it in the facilities existing all round for the obtaining of intoxicating drink? This latter question obviously brings us nearer to the discovery of the true source of the wrong. Abounding facilities mean abounding temptation. What put the facilities there? Did they come by chance? Are they a natural and ordinary product of prevalent human depravity, that cannot be dealt with in any other way than by trying to urge the gospel on the individual? No; the facilities are provided by national legislation. The great source of the wrong is a legalised liquor traffic.

But surely one has a right to expect that, when the legislative assembly of a nation solemnly legalizes any far-reaching traffic, that traffic should be wholesome and useful, and that if any wrongs arise out of it they should be such as are not foreseen, and are merely incidental. But the wrongs arising out of the liquor traffic are not merely incidental—they do not arise out of some occasional abuses of the system—they are

inherent, persistent, inevitable. The manufacture and sale of strong drink, as at present legalized and carried on, are wrong from the foundations. The Parliament and the country profess the greatest abhorrence of the Turkish atrocities in the case of the Armenians, because thousands are butchered in cold blood, and homes desolated, and lamentation and mourning and woe prevail. Yet the same Parliament, and the same country, provide by formal legislation for the perpetuation of a liquor traffic that sends thousands annually down to the drunkard's hopeless doom; that fills the land with the wail of human wretchedness, misery, and pain; that makes wives worse than widows and children worse than orphans, by turning the home into a place of constant privation, dread, and degradation.

It seems like a mockery of the prevalent misery to ask: Is the traffic good? Has it a right to exist? Has the legislature a right to put it where it is, and to keep it where it is? We must have a fixed standard by which to try such questions of right or wrong. But mere human opinion, or political expediency, as generally understood, is not a fixed standard, or any proper standard in such a case. The law of God is the standard. That is fixed and invariable. "For ever, O Lord, Thy Word is settled in Heaven."

We must also, in the light of this pure law, determine what are the functions of government in such a case. Clearly it is the duty of a governing or supreme legislating body in a nation to act for the Divine glory and to promote the welfare of the nation; to foster and maintain what is good; and to be altogether a blessing to the nation. It is as clearly not the function of a government to establish any system that will and does inevitably work itself out in ruin and wretchedness. Government ought to make life more joyful and prosperous—it ought not to feed, like a vampire, on the domestic or social life of its subjects. But government is now, for purposes of supposed political expediency, so feeding on the moral and

religious life of the nation in maintaining the accursed liquor traffic. And it is just here that we see the necessity for the application of the principles of the Covenants and of the Reformed Presbyterian Church. No other principles will ever successfully deal with the liquor traffic. No other principles will ever be the means of achieving a general and thorough Temperance Reformation. Set up the proper standard of all legislation and of all government—the holy, and just, and good commandment of the only wise God—and the liquor traffic will soon be swept away into the abyss from which it came, with all other unfruitful works of darkness in the nation. The government that set up the monstrous wrong, and decreed the iniquity by law, must by law undo, as far as it may, the wrong it has done. Let the electorate but understand that God's law is the standard—in other words, let the nation come back to the knowledge of Reformation truth, and apply the eternally applicable principles of the Covenants, and there will follow the blessing of complete prohibition of the liquor saloon, and complete abolition of the iniquitous traffic, and the oppressed will go free.

Meanwhile, it is the duty of the individual Christian to abstain from the use of intoxicants as beverages, to avoid all complicity with the wrong, and to try to extend the knowledge of that truth which alone will save the nation from the curse. It is the duty of the Church to lead in the great work of Reformation, to teach the universal supremacy of Christ and of His law, to be wholly against the liquor traffic as dishonouring to Christ and ruinous to men, and to purge its communion of those engaged in the traffic, that the brewer and the distiller and the publican may not come reeking from their unholy work and sit down among the holy at the Lord's table. Moreover, it is the duty of the Church to be a fearless witness to the nation, speaking the truth, for Christ's sake and the nation's sake, on the duty and advantage of applying Christ's law to all questions of national policy, so that not only with

regard to the liquor traffic, but with regard to every moral issue, the nation may learn and act upon the obvious principle that what is morally wrong can never be politically right.

Rev. Dr. H. H. George, Beaver Falls, gave an address on

NATIONAL REFORM IN AMERICA.

What is a nation? In the loose sense a nation may be said to comprehend in its idea the territory on which people live, the kind of people that live in it, and institutions of civilization they have set up. In this broad sense a nation is characterized by the kind of people that live in it. If a preponderance were Jews it would be a Jewish nation, if Christian, a Christian nation. In a more complete or organized sense a nation is where the people of a territory are constituted into a body with the functions of government. The most important question concerning such an organized nationality is: What is its relation to God and His Moral Law?

There are only two possible positions a nation can take with reference to God—either it has nothing to do with Him—no religious relations to Him, which is the Secular theory; or it has religious relations to Him, cannot exist without Him, and that is the religious theory, and in a Christian nation the Christian theory.

The United States Constitution is an attempt at the Secular theory, but no sooner is its administration begun than Christian features are pressed into it, such as appeal to God in the oath, prayers in Congress, etc. The National Reform movement in America is designed and pressed forward to show that the Secular theory of government is not only an absurdity but an impossibility. To carry out the theory of the United States Constitution logically would be to rid our whole governmental administration of every Christian feature connected with it. We must abolish all appeal to God in prayer in legislative halls—Secularism cannot pray; we must

remove chaplains from Army, Navy, and all charitable institutions—Secularism knows no religious services; the oath in Courts of Justice is a solemn act of worship, a most sacred appeal to God—Secularism must abolish that.

Besides these, what would be a Secular school system? No Bible read in it; no prayer connected with it; teachers pledged to never mention God; books with all reference to every thing sacred or religious left out. Let us see the kind of instruction that must be given: A class of pupils begins to spell and define words. They come to such words as "just," and "true," and "wrong," and "right." The pupil asks what is the meaning of the word "right." The teacher attempts to define by economic, or historic, or circumstantial standards, but all to no purpose. He has not defined the word—he never can define it until he introduces the infallible standard, and that is God's Word. And as he has not access to that, he cannot teach the definition of words of even one syllable. A Secular school, then, cannot teach the definition of words—so that that must be ruled out of the course. Let us try history. With us it would be United States history. And what does it begin with? The Puritans and Pilgrims. And who were they? Where did they come from? What did they come to America for? The first fifty pages of my United States history is full of religion, and the remainder of it is connected, on every page, with it. A Secular school cannot teach such a history—hence, that, too, must be ruled out. Then we will try science—e.g., we are teaching astronomy. The subject is the sun. And some people ask: Who made the sun? What holds it where it is? And the Secular teacher must refuse to answer; and so the science that can be taught is a Godless science. With all these allusions to God left out, much as we prize the public school, even imperfect as it is now, we would a thousand times rather have the whole system shivered to atoms and swept from the earth, than to have the Godless theory of Secularism set up for us.

As no one with a spark of religious feeling in his make-up, or a hint of Christianity in his history, would be willing to accept the logical conclusions of the Secular theory of government, when once he comes to know them, and as there is only one other—the religious theory—we are calling upon Christians of every name to join with us in re-constructing the constitution of the United States, and resetting it upon a clear and explicit recognition of God as the source of all authority and power in civil government, the Lord Jesus Christ as the rightful Ruler of nations, and His Revealed Will as the ultimate standard in all legislation. The movement is right and reasonable, and must commend itself to every intelligent mind, and especially every Christian conscience in its progress. We believe the movement is inaugurated in America, never to stop till the Lord Jesus shall be in actual possession of the throne of that land. It may have discouragements; it may have modifications; it may have even reverses; it may be carried along in ways we know not, and by means we may not be able to understand; judgments, great and terrible, may be in the mind of God to bring it to a successful issue—but it is constantly getting a wider and deeper hold upon the minds of men; more and abler men are coming to its advocacy. God's hand is in it; God's providences are opening the door to its progress; God's glory and honour are in its issue; and God will bring it to the end He has designed. He hath already sounded forth the trumpet that will never call retreat.

"He hath already sounded forth the trumpet that will never call retreat,
He is sifting out the hearts of men before the Judgment seat,
Be swift my soul to answer Him, be jubilant my feet,
Our God is marching on."

ADDRESS AND PRESENTATION TO REV. DR. KERR.

At this stage, the Rev. John Ramsey, LL.B., Ballymoney, read the following Address to Dr. Kerr; the Rev. D. C. Martin, Allegheny, in the name of the American delegates,

supported the Address, and the Rev. W. McKnight, Market-hill, handed Dr. Kerr a purse of sovereigns:—

We desire, in the name and on behalf of this first Convention of Reformed Presbyterian Churches, to show our appreciation of your self-sacrificing and long-continued labours in pushing on the matter to so successful an issue. The splendid success of the Convention has been due mainly to your untiring zeal and indefatigable work as Chairman of the Executive Committee. You have done all the work freely. And while the result is no doubt all the recompense you desire or have thought of we cannot allow your invaluable services to pass without some tangible recognition. We ask you, therefore, to accept of this Address, by means of which the Convention expresses its hearty thanks to you, and of this Purse of Sovereigns, which has been cheerfully subscribed by Members and friends.

We trust that the good results of the Convention will be felt, and manifest for many years to come; that the delegates will return home stimulated and strengthened in their faith in Reformation principles, in their love to the Covenanting Church, in sympathy and brotherliness towards one another, and in holy determination to have Christ crowned as King everywhere. We hope, too, that the Memorial Volume, which is to be published under your oversight, may serve the glorious purpose of bringing the peoples, in some measure, to recognize that Christ is Lord to the glory of God the Father.

EDINBURGH, July 3rd, 1896.

Rev. D. C. Martin Allegheny: Dear Dr. Kerr,—I have the honour, on behalf of the American delegation, of uniting with the brethren from other parts, in presenting this very imperfect token of our high appreciation of your many and laborious services, though this honour should have fallen to abler and worthier hands.

We are all conscious that the Convention, now about to conclude its sessions, owes to your thoughtful, patient, hopeful,

and untiring services very, very much of its comfort, enjoyment, and success.

This "thought of God," conceived first in your mind by His Holy Spirit, has been, in our estimation, so completely carried out, even to the smallest detail, that we are ready to honour you as a general of the foremost rank.

The programmes, meetings, Martyr services, excursions, and social arrangements have all given us the most entire satisfaction. While we would not forget the faithful and helpful services of the Committees of the Churches of Ireland and more distant America, and others, your faithful helpers in your own land, and those young men in your own congregation who have shared your spirit and your toil, we cannot forget that the button, which set the whole machinery in motion, was prepared and touched in your own study.

Were we proposing to reward you, even for the clerical services rendered, this offering would be utterly inadequate. No ordinary solicitor would perform the services for such a consideration. And yet the clerical work must be the merest index to all the thought and anxiety that burdened your soul in behalf of this anticipated assembling of our Covenanted tribes in your city. Allow me, also, this further to say, that if, in planning for this Convention, you anticipated even a shadow of what has been developed and realized, you must be a prophet indeed.

We trust then that, in the same generous spirit in which you have laboured for the success of this Convention, you will accept this small offering, not as any remuneration for services rendered, but as a token of our high appreciation and regard.

Dr. Kerr said: Dr. Metheny, Mr. Ramsey, and dear Friends: Your action at this moment has come upon me as a complete surprise. I am not conscious of having done anything to warrant the appreciative terms of the Address prepared by a brother of the Church in Ireland, or the

generous words used by Mr. Martin on behalf of the Convention representatives from the Western world, or to justify me in relieving my fellow-student, Mr. M'Knight, of this handsome and heavy purse. I am not able to express to you, my brethren in Covenant, the feelings that move me in the presence of so many declarations of your hearty goodwill. The encouraging communications from all parts of the Church since this movement was originated have made the efforts of the Executive a pleasure throughout. Deep gratitude is due by me to the members of the Executive and various Committees, without whose assistance the arrangements could not have been completed. And the gratitude of all is due to those who took part in the various meetings, and awakened an enthusiasm which shall not soon fade away—I trust, never. Above all, “The Lord of us hath mindful been, and He will bless us still.” Accept my sincere thanks for this generous expression of your love and esteem.

PSALM CXLVIII.

THE Lord of heav'n confess,
On high His glory raise.
Him let all angels bless,
Him all His armies praise.
Him glorify
Sun, moon, and stars;
Ye higher spheres,
And cloudy sky.

All things that creep or fly,
Ye kings, ye vulgar throng,
All princes mean or high;
Both men and virgins young,
Ev'n young and old,
Exalt His name;
For much His fame
Should be extoll'd.

From God your beings are,
Him therefore famous make,
You all created were.
When He the word but spake.
And from that place,
Where fix'd you be
By His decree,
You cannot pass.

O let God's name be prais'd
Above both earth and sky;
For He His saints hath rais'd,
And set their horn on high;
Ev'n those that be
Of Israel's race,
Near to His grace,
The Lord praise ye.

Rev. E. Teaz, Liverpool, gave an address on

ROMISH AGGRESSION IN CHURCH AND STATE IN GREAT BRITAIN.

It is well for us to understand at the outset the claims of the Papacy in this land, and how it is proposed to assert them.

Romanists have not left us in any doubt on these points. The late Cardinal Manning said: "The right of deposing kings is inherent in the supreme sovereignty which the Popes, as Vicegerents of Christ, exercise over all Christian nations." So much for the claim of Romanists. But how do they propose to assert them in Britain? The same Prelate tells us this also. He says in reference to our land: "We have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend or break that will, which nations and kingdoms have found invincible and inflexible. . . . Were heresy (i.e., Protestantism) conquered in England, it would be conquered throughout the world." If we keep these claims and these efforts before us, they will enable us to understand Rome's aggressive efforts in our country. The Romeward movement in the Church of England began about the year 1833 with the Tractarian movement. This brought forth the Ritualistic movement, which is now carried on by some six powerful societies in the English Church. In the year 1893 two of these societies alone included a membership of 45,761, among whom we find 29 bishops. Romanist writers now and again express themselves as exceedingly gratified at the efforts which these ritualistic societies are making to undo the work of the Reformation. Cardinal Vaughan says: "The very doctrines stamped in the Thirty-nine Articles as famed fables and blasphemous deceits, all these are now openly taught from a thousand pulpits within the establishment." As regards the success which has already attended the efforts of those Romanisers, "The Tablet," a Romish weekly, could boast that in a period of forty-five years some five hundred clergy and students, together with some three hundred and fifty persons of title, had been received into the Church of Rome. The Ritualistic movement has also taken hold upon the Church of Scotland. Here, "The Scottish Church Society" was formed some four years ago—a society in many respects akin to those

organizations which are so effectually doing the work of Rome in England. Previous to this there existed in the Church of Scotland the "Church Service Society." But this organization seems to have been too hesitating in the matter of innovation, hence the necessity for another of a more aggressive character. Anyone who compares the efforts of the "Scottish Church Society" with those of similar societies in England may well be alarmed for the future of Protestantism in this land. Perhaps the most effectual door for the introduction of Romish errors is that which has been set open by the Church's departure from an inspired Psalmody. Here the House of God is left at the mercy of the superstitious imagination of Romish versifiers. A high authority has said: "He who makes the hymns will more effectually mould the sentiments of the Church than they who preach or make creeds and confessions." No wonder then that an eminent authority has declared that the Romeward movement in the Church of England is very largely due to the use of Romish hymns in the praise service. When will men be brought to see that it is their safety as well as their duty to use only the hymn book which God has given?

Rome's aggressive strides in the State may be measured by the fact that from permission to teach her errors, granted in 1795, she is now paid for doing so to the extent of some £1,250,000 a year. Nor is Romish aggression in this matter at an end, for the Education Bill which has been before Parliament, so far as it favours denominationalism, would place education largely in the power of the Ritualists on the one hand, and of the Romanists on the other. Although Mr. Gladstone has said and proved that Romanists are required to "forfeit their moral and mental freedom, and place their loyalty and civil duty at the mercy of another," in the year 1829 they were admitted to the Parliament of this kingdom. By persistent efforts those oaths which guarded the throne have been swept away, until now there are but slender

barriers to prevent a subject of the Pope from taking his seat upon it. It is time that this land, which bled and burned under the tyrant, and which prospered when it was and ever since it was delivered from him, should open its eyes to the dangers that now threaten us.

Rev. Dr. Stevenson, Philadelphia, gave an address on

SECRET SOCIETIES.

The limits of this address will not permit the discussion of many most serious objections to the Secret Orders. Two objections only shall I present with any fulness.

The first relates to the very nature and principle of these organizations.

There are serious objections against these orders, based on characteristics which they voluntarily assume, but which are by no means inseparable from them, and of which they might divest themselves. The veil of secrecy is objectionable in the light of His example, who said: "In secret have I said nothing," and His commendation of those who "come to the light that their deeds may be made manifest that they are wrought in God." But a fraternal order might be formed which would not be secret, but as open to the light as the Church of Christ. We object to the oaths administered within these orders as extra-judicial and unwarrantable, and a profanation, therefore, of the holy ordinance. But the oath is not an indispensable feature, and our first objection is one which would remain even if no oath were required at the door of the lodge. We object to the charity of which they boast as a spurious and delusive charity, because they confine their membership to those classes who are least likely ever to have need of charity, and because of the dues paid in by their members, less than half being returned in the form of benefits, the rest being consumed in the expenses of the Order. No mutual insurance or beneficial society, with such a showing,

would be credited with good management even, to say nothing of charity. But these organizations might be made truly charitable without weakening the force of the radical and fundamental objection which lies against them. That objection is that *these orders are an attempt to form new and artificial social relations among men, and to make these relations the basis of moral obligations between man and man. They are, therefore, a presumptuous invasion of the prerogatives of the Creator.*

That we may better understand the nature and force of this objection, let us recall the fact that God, in creating man, determined man's relations and the duties growing out of these relations. All man's duties arise from and depend upon the relations which man sustains to God, or to his fellow-men. Our duties to God grow out of our relations to God, and our duties to man grow out of our relations to man. There are no relations which do not involve duties, and no duties which do not arise from the relations of man to man or of man to God. The attempt, therefore, to establish new and artificial relations among men—not organizations of specific and limited ends, but brotherhoods—is also an attempt to prescribe and to bind upon the consciences of men certain moral duties growing out of these relations. Love, sympathy, help: these are moral duties which, by the law of God, we owe to all our fellow-men in the various relations in which He has placed us. We owe them to our brothers and sisters, born of the same parents, and forming with ourselves one family. We owe them to our fellow-Christians, members with us of the body of Christ, to our fellow-countrymen or fellow-citizens, members of the same nation, and, in the widest sense, to all our fellow-men, members of the one family of mankind. All these are divinely established relations, and the duties we owe in these relations are part of our duty to God. But six brothers out of a family of ten have no right to organize an artificial brotherhood and to bind themselves

to be more to each other and to do more for each other than for the other four. Neither have a portion of the members of one Church, nor a part of the citizens of one nation, the right to organize into a narrower circle of brotherhood, for the practice towards each other in this narrower circle, of the virtues which they owe equally to all. To do so is not to promote but to restrict the exercise of these virtues, not to widen but to narrow the circle of their operation. When the Free Mason engages to help, favour, and assist a brother Mason in his labours, what of his brother-man, or his brother-Christian, to whom he owes equal obligations? What of other men's wives and daughters, when the Free Mason engages: "I will not violate the chastity of a Mason's wife or daughter, I knowing them to be such"? Could any more vivid illustration be afforded of the fact that Free Masonry, and all such artificial brotherhoods, cut across the lines of social relationship which God has drawn around men, and disturb the due and generous discharge of the social duties which men owe to their fellows? Their very purpose is to withdraw from the many, for the greater advantage of the few, the help and favour which are due from each to all. If all the ten brothers were to join the artificial brotherhood formed in the family, the motive for its existence would disappear. If all citizens in the State were to unite with any artificial brotherhood established within the State, the motive for its formation would cease to operate, and it would be replaced by some other form of organized selfishness.

The other objection which I present is closely related to this. It relates to Free Masonry and other fraternal brotherhoods as religious institutions. Every intelligent creature of God is under obligations to worship Him. The duty of worship rests upon the relation of the creature to the Creator. "O come, let us worship and bow down; let us kneel before the Lord our Maker." This applies to all Divine institutions—the family, the Church, and the State; and is the ultimate

ground, the social foundation, for family worship, for the worship of the sanctuary, and for national religion. By the same evidence, social organizations which God has not created are not required, and have no right to worship Him. To all such He says : "Who hath required this at your hand, to tread My courts?" What right have they to build temples, to establish a priesthood, to frame a ritual or order of worship, or to consecrate material emblems as signs of spiritual realities? Are lodges of artificial brotherhoods called in God's Word to worship Him? Are they promised the help of that Holy Spirit, without whose aid no true worship can be rendered, or an interest in that sacrifice, without which there can be no acceptance? We often argue against the worship of the lodge because it is Christless; but the acknowledgment of Christ would not make it legitimate worship. A spurious, artificial brotherhood has no right to acknowledge Christ or to pray to the Father. An adulterous or incestuous union of the sexes which God has not authorized and which is not a family has no right to set up a family altar; and to make the worship of that altar Christian would not mend its case. The worship is inherently and essentially a false worship because offered by a social body which God has not called to His service, and which has no more right to set up the worship of God than it has to lay moral obligations on the consciences of men.

It is not surprising that in Christian lands they have modelled this false worship closely after the forms and ordinances of the true, divinely-appointed worship of God. They have done this, it is true, in a most rude and ignorant way, without discrimination between Old Testament and New Testament institutions. The Oddfellows have introduced into their system of emblems "the lamb," saying : "It forcibly reminds us of the paschal lamb under the law, and of the Lamb of God who taketh away the sin of the world." In addition to this we have the rod of Moses, the brazen serpent, Aaron's

budded rod, the tables of the law, the altar of incense, the ark of the covenant, the breast-plate of the high priest, and the cherubim overshadowing the mercy seat. What Christian soul, with any understanding of the solemn and glorious significance of these holy emblems, does not shrink with horror or burn with indignation at the actual construction of such articles of furniture for a lodge of false worship, and their actual prostitution to such blasphemous purposes?

It is in perfect keeping with all that we have already seen that the religion of these orders is actually, in most cases, a Christless religion. This is true of the ritual of the Oddfellows and of all the regular degrees of Blue Lodge Masonry. Their forms of prayer, as they are published in their manuals, and as is known by all men well informed on the subject, omit systematically and carefully all mention of the name and mediation of Jesus Christ. And how can a Christian man join with those who deny his Lord in seeking access to God otherwise than through the one Mediator between God and man? And it is the crowning aspect of this argument against the religion taught and practiced in these institutions that it claims to be a saving religion—a religion to meet the great wants of the human soul in life and in death. The tools of a Mason are given to an entered apprentice in Masonry, that with them he may fashion himself into the model of a perfect man, and obedience to Masonic light and obligations is set forth in the ritual as the means of attaining the perfection of man's nature and eternal blessedness. To the same effect is the Masonic burial service, which dismisses the departed, as the reward of his fidelity to the obligations of the lodge, to the Grand Lodge above and the fellowship of the Supreme Architect of the Universe. Unless these words mean that Free Masonry offers itself as a religion which can save the soul, the language has no meaning. If such teaching be true, or such exercises be allowable, Jesus Christ died in vain.

Rev. Dr. McAllister, Pittsburgh, gave an address on

. THE POLITICAL ATTITUDE OF REFORMED PRESBYTERIANISM.

Reformed Presbyterianism is the sum of the principles of the Reformed Presbyterian Church. This Church had its birth in Scotland in the dawn of the First Reformation. It was "Presbyterian" in its government, and "Reformed" from the corruptions of Popery. The nurture as well as the birth of Reformed Presbyterianism has been in an atmosphere of political struggle. It has ever been in the front of the conflict, whether in Scotland or in other countries, for civil as well as for religious liberty. Taking its principles from the Word of God, it has applied them, as that Word does, to political life as well as to all other human relationships. In answer to the question as to its political attitude, it is maintained that it is an attitude:—

I.—*Of unswerving loyalty to just political authority.*

Learning from the Scriptures that "the powers that be are ordained of God," and that "whosoever, therefore, resisteth the power resisteth the ordinance of God" (Romans xiii. 1, 2), it has ever recognized rightful civil rulers as the ministers of God for good to men, and has heartily been subject to all such political authority "not only for wrath, but also for conscience sake," and "for the Lord's sake" as well—(see Romans xiii. 5 and 1 Peter ii. 13). Taught by the same Divine law to pray "for kings and for all that are in authority" (1 Tim. ii. 2), Reformed Presbyterians have ever held political rulers in high honour because of their office, and have borne most patiently with the grievances and injustice to themselves that have resulted from the political mistakes of their rightful civil magistrates of higher or lower rank. Citizens who do not recognize civil government as God's institution, nor the nation as the creature of God, nor the ruler as the minister of God, clothed with political authority, flowing through the people as the channel from God as its ultimate

source, may be loyal to their rulers from lower motives. But that loyalty is not best fitted to bear the strain of sectional rivalries, of conflicting, selfish financial interests, and of partisan strife. Its roots are in the shallow stratum of a secular political philosophy. They wither in the drought of national adversity. Kings and presidents, legislatures and judges are scoffed and jeered and cast off with contempt and hatred in times of political excitement for no sufficient reason. But the loyalty which is rooted deep in religious conviction, and which renders obedience to civil rulers in a proper sense as to the Lord, is the kind which binds the political organization in its head and in its subjects in strongest bonds of unity. Such is the loyalty of Reformed Presbyterianism.

II.—*Of sincere attachment to constitutional political liberty.*

Reformed Presbyterians are Covenanters. They are persuaded that among the most precious instruments in all political history are the National Covenants of Scotland and the Solemn League and Covenant of Great Britain and Ireland. These Covenants are not only exponents of the principles of constitutional liberty in the ecclesiastical sphere—they are pre-eminently political constitutions, and their principles of constitutional liberty are applicable in all lands and under different forms of government. Reformed Presbyterians, particularly those of us who belong to the United States, may be strongly inclined to the Republican form of government. We may believe that that form is in closest harmony with the Divine standard which commands the choosing of able men and men that fear God from among the people, and the placing of these in the seats of political authority (Ex. xviii. 21). But we all agree, as Reformed Presbyterian Covenanters, that constitutional government, whether under the monarchical or republican form, is the main thing. So some of us may prefer, all things considered, a written political constitution. But whether the nation's fundamental law or the political constitution may be written or unwritten, a constitutional government

with its constitutional limitations, its adjustment of the legislative, judicial, and executive departments, its provision for its own modification in harmony with its stability, is that for which Reformed Presbyterianism has ever contended. These constitutional provisions of a republican government are the guarantees of liberty. They balance liberty with law. They are a sacred compact between the governors and the governed, and between the people of the sovereign nation among themselves. It is in this way that Reformed Presbyterianism reconciles the elements of truth in each of two apparently conflicting theories of the State, when it traces the sovereign power of the political organism to God, and at the same time recognizes the place of a political compact or covenant, or a constitution of government, into which the members of the nation enter with each other for the administration of civil affairs. Avoiding the political error of the Divine right of kings, and the no less pernicious political heresy of the social compact, it anchors the State as sovereign under God to the Throne of God, and on the basis of his perfect law of liberty secures to all the members of the political body the Covenanted constitutional guarantees of both civil and religious liberty.

III.—*Of devotion to the political as well as the natural rights of all men.*

Political rights are to be distinguished from natural rights, that is, from such rights as the right to life and the right to personal liberty. Political rights must, of course, be in harmony with the law of nature and with all natural rights, but they are nevertheless distinct from the latter, being rights which the political society defines in reference to its own constitution and administration, such as the right of suffrage, and the right of holding office in the body politic.

Multitudes of boasted friends of human rights and loud-mouthed advocates of freedom have in fact been the most inveterate opponents of the natural liberties of portions of our race. The great country dear to many of us by birth or

by adoption—a country which has proudly claimed the name of “the land of the free”—has shamefully denied to negroes, and the American Indians, and the Chinese, even their natural rights. It is to the credit of Reformed Presbyterianism that from the beginning of the present century, when the question of holding human beings in the bondage of American slavery demanded a decision in Church as well as State, they decided by their highest ecclesiastical authority that no slave-holder could remain in their communion. And they decided still further—an aspect of their political attitude to be considered more fully presently—that this iniquity of involuntary servitude was a sufficient ground for separation by practical political dissent from the responsible governing political society. And during all their history in all lands in which their lot has been cast they have been the unflinching opponents of slavery and the undaunted friends and helpers of the slave. In no portions of the United States were stations of the underground railway so frequent and so well known and generally used as in settlements north of the Ohio of Reformed Presbyterians. And to-day they are the same steadfast and uncompromising champions of the natural rights of negroes, Indians, Chinamen, and all others of their fellowmen, no matter what their race or their religion.

But more than this. While they have been widely accused of bigoted intolerance in the sphere of civil and political relationships, they have of all men most vigorously protested against the exclusion from political rights and privileges of any member of the human family on the ground of colour, race, or any other consideration that does not of necessity involve the highest welfare of the entire political body as a jural society and a moral organism. Political rights, even more than purely natural rights, must rest on a moral foundation. The Divine law stipulates that “he that ruleth over men must be just, ruling in the fear of God” (2 Sam. xxiii. 3). And the principles of Reformed Presbyterianism, therefore,

demand that when this moral basis of Scriptural qualification is laid down, when the highest and most precious interests of the political body as the institutions of rights are conserved first of all, no prejudice against any class of the citizens of a country is to be permitted to exclude them from the enjoyment of their political rights and privileges in the commonwealth of which they form an integral part. Discriminations against Chinamen as Chinamen, or against negroes as negroes, or against men of any colour, or natives of any country, as such, are assaults on political rights which Reformed Presbyterians have always steadfastly and valiantly opposed. Political authority under God and Christ and the Divine law, and at the same time the political authority of the people, for the people and by the people, and the whole people, without any discriminations, except those that on intellectual or moral grounds will apply to all races and classes alike, has and will ever be a primary maxim in civil government of the members of this Church.

IV.—*Of the purest and most exalted patriotism.*

One of the cheapest of social virtues in these times of political excitement, both in Great Britain and America, is what is popularly called "patriotism." This so-called "patriotism" is a love of country for the lover's rather than the country's gain. It is seen at its fullest development when it dons the garments of a parade during or following a political campaign, and marches to the music of brass bands with streaming flags and flaring lamps, shrieking itself hoarse in the midst of the conflict, or at the victorious election returns. This kind of patriotism may be ready to fight for country against all foes. It may say: "My country, right or wrong," and may not hesitate to encounter death in defence of country when that defence means battling against the right.

But there is another kind of patriotism. And this kind loves the fatherland with such a pure devotion that it cannot bear to see that object of faithful love in the wrong. It is not

only ready to take up arms and face death on the battlefield in defence of country against all enemies of the right, but it dares to show to the fatherland its sins and to fellow-countrymen their transgressions. It is so clear-visioned that it can see the country's sins and consequent danger; and so conscientious and unselfish that it does not shrink from the difficult duty of pointing out the wrongs that are being perpetrated and their certain damaging or perhaps fatal results.

The pages of British and American history bear witness that Reformed Presbyterians have never hesitated to lay down their lives for their country. The blood of Scotland's martyrs was poured out in the struggles of the seventeenth century for fatherland as well as for home and the Church of God. And the records of the Revolutionary War and the War of the Rebellion in America attest that no class of citizens was more largely represented in the ranks of the country's defenders than Reformed Presbyterians. But far beyond this service to which they marched with hosts of other citizens, amidst the huzzas of millions, have been their patriotic contendings on many a field of moral conflict amidst the jeers and scoffs of the vast majority of their fellow-countrymen. As the steadfast and uncompromising opponents of slavery, secret orders, intemperance, Sabbath desecration, profanity, gambling, and every other public iniquity, and especially of these great evils in political life when the full tide of popularity was in their favour, Reformed Presbyterians have during all their history proved their patriotism to be of the purest and most exalted kind.

V.—*Of practical dissent from political iniquity.*

The divine law is imperative in requiring separation from all sin. Loyal followers of Christ must not be partakers in any way of other men's sins. They must not be unequally yoked in fellowship or communion with the enemies of their Lord and Saviour (2 Cor. vi. 14-17). A measure of connection Christians must have with others in this world. But all

responsible connection with any course or act of opposition to Christ's kingdom they must scrupulously avoid.

Political iniquity is the wrong-doing of the body politic. It is not to be expected that any political being will be perfect. A truly Christian State may fall into serious error, and be guilty of many a wrong. Against all such possible wrong-doing of a truly Christian political body a protest and dissent may be entered by a loyal follower of Christ without separation from the erring organization. But a vigorous and earnest protest and dissent in the spirit of love should in all cases be promptly entered, and consistently and faithfully maintained until reformation has been effected.

When, however, the political wrong is fundamental in its character, when the defect is such a radical and constitutional one as to give the governing political organization, by the terms of its compact, a character of antagonism to Christ and His law, the loyal Christian's duty is clear. He must come out and be separate from the political society which thus in its organic law or fundamental articles of political agreement puts dishonour upon the King of kings.

It is on this ground that Reformed Presbyterians are political dissenters. Not from any indifference to the public welfare; not because they are so deeply immersed in business as to have no time to give to a political campaign; not because they are unwilling to bear the burdens and undergo the annoyances and vexations of political life; not because they believe that human nature is so corrupt and politics so rotten that there is no hope of reformation until the Lord himself shall come personally and take His kingdom—for none of these or any kindred reasons do they dissent and refuse to incorporate with the body politic, but for the one sufficient reason that they cannot enter into the political covenant by which the governing society agrees to administer the affairs of State in disregard of the paramount authority of Him who is Governor among the nations.

The sad fact which multitudes of thoughtful citizens outside the Reformed Presbyterian Churches in Great Britain and America admit to-day is, that the governments of these great countries are based by their constitutions on immoral and un-Christian principles, in so far as they exalt the will of the people, or of any human ruler, to the place which the law of Christ alone can occupy, as supreme and ultimately authoritative moral law for men in political as well as in all other relations. In a word, God and Christ and the Divine Law are denied their rightful place at the basis of the political organization. This is deplored by multitudes of Christians in many Churches. And while others do not carry into practical effect the truth which they admit, Reformed Presbyterians have Covenanted with the Lord and with each other, that they will not take part in the administration of the affairs of any body politic in any way, or by any act, which would express or imply approval of the placing of false religions in the administration of the State on a level with the one and only true religion, and that they will continue to dissent and refuse identification with the government until God and Christ and the moral laws of the Christian religion are accorded their due authoritative place, and until in all questions of national conduct the final appeal may be made, according to the constitutional compact, written or unwritten, to the ultimate standard which Christ, as King of kings, has given for the control of a nation's life.

VI.—*Of earnest and hopeful effort for political reformation.*

The Christian principles of civil government are destined to triumph. This is the sure word of prophecy. Great voices will yet be heard in heaven saying that "the kingdoms of this world are become the kingdoms of our Lord and of His Christ" (Rev. xi. 15). Reformed Presbyterians are therefore the most hopeful workers in the sphere of political life. In Great Britain they do not despair of their constitutional monarchy, nor in America do they despair of their republic;

but in both countries they labour steadily and hopefully for the fulfilment of the prophecy of the 110th Psalm, believing that each of these great nations shall yet be a willing people in God's day of power under Him who sits at the right hand of the Father on His Mediatorial Throne.

While, then, Reformed Presbyterians bear a message as Political Dissenters to Christian citizens, calling upon them to come out and to be separate from the responsible body politic that dishonours the Saviour King, as National Reformers they bear a message to the nation as such, calling upon it to turn from all iniquity and conform its entire life and conduct to the Divine Law. And while they seek the ear of the sovereign people in popular gatherings, and through literature widely disseminated, they go to the nation's capital and lift up their voice in the halls where the representatives of the sovereign people gather, not calling upon the nation to dissent, for the nation is incapable of political dissent and non-incorporation, but calling upon it to "kiss the Son," and to accept as its ultimate standard of right and wrong the law of Him to whom every knee shall bow, and every tongue confess that He is Lord to the glory of God the Father.

In these and other kindred ways, Reformed Presbyterians are the most active of political toilers, though they take no part in an election contest nor hold political office. They have every motive to most enthusiastic and confident effort. They are fully persuaded that by the Divine decree the nations have been given to Christ for His inheritance, and the uttermost parts of the earth for his possession. They believe that the instrumentalities and agencies of this dispensation of the Holy Spirit are adequate to the accomplishment of the Divine purpose of the redemption of this world from the usurped dominion of Satan. And they are rejoiced to know that God uses His people as co-workers with Himself in the accomplishment of this purpose. Therefore they work with their might for the regeneration of political society. With a constancy of

effort, and a degree of personal sacrifice a thousandfold greater than ever required by the spasmodic energies of a voter's or candidate's campaign, they press onward in their work of national reformation in full assurance that the glorious day is drawing near when they, together with all other loyal followers of the Saviour King, may consistently swear allegiance to the indisputably Christian fundamental law of their beloved land, and help administer an avowedly and truly Christian government to the honour of their God and His Christ, and the highest welfare of their fellow-men.

PSALM LXXII.

His name for ever shall endure;
 Last like the sun it shall:
 Men shall be blessed in Him, and bless'd
 All nations shall Him call.

Now blessed be the Lord our God,
 The God of Israel,
 For He alone doth wondrous works,
 In glory that excel.

And blessed be His glorious name
 To all eternity:
 The whole earth let His glory fill,
 Amen, so let it be.

Rev. Dr. Trumbull, Morning Sun, Iowa, led in prayer, and pronounced the Benediction.



APPENDIX.

AUGUSTINE AND THE PAPACY.

(The following note from Rev. Dr. M'Allister was too late for insertion at page 375).

The papal encyclical referred to above was issued at Rome on June 29, 1896, just the day before the Glasgow Reformed Presbyterian Convention met. An authorized summary of it had at once been furnished to the newspapers. Since then a complete authorized translation, issued by the Catholic Truth Society of Scotland, has been obtained, and more recently the original Latin in a double number—Fasciculi vii. and viii., of “Nuntius Romanus:” a monthly document published at Rome under the immediate supervision of the Pontiff.

In its effort to prove the papal infallibility and supremacy as formulated by the Vatican council, this encyclical letter appeals to the teachings of honoured fathers in the early Christian Church. As these fathers never claimed to be inspired or infallible, it is a strange process of proof to cite their fallible utterances to support the teachings of an infallible letter. But let that incongruity pass. If this encyclical is infallible, its citation of authorities, its inferences, deductions, and, in a word, its entire process of argument, must be infallible. Will it bear the test? Let the candid reader judge.

First of all, it is asserted that “the fathers of the Vatican council laid down nothing new, but followed divine revelation and the acknowledged and invariable teaching of the church as to the very nature of faith, when they decreed as follows: ‘All those things are to be believed by divine and Catholic faith which are contained in the written or unwritten Word of God, and which are proposed by the church as divinely revealed, either by a solemn definition or in the exercise of its ordinary and universal Magisterium.’” (Encyclical Letter of Pope Leo XIII. on “The Unity of the Church,” Catholic Truth Society of Scotland, Glasgow, page 18; see also “Nuntius Romanus,” as above, p. 163; also *Acta et Decreta Sacrosancti (Ecumenici Concilii Vaticani Romae*, 1872, p. 132.)

This universal Magisterium is that of the Supreme Pontiff, as is expressly declared in the Vatican decree of infallibility, in chapter iv., which is entitled, “*De Romani Pontificis Infallibili Magisterio.*” (See *Acta et Decreta*, pp. 170, 172.)

Augustine is quoted to support the claim that the above has been the invariable teaching of the church. To this "infallible" claim and citation of that honoured early father we give a flat contradiction. Passing by the equally unfounded claim that the Vatican fathers followed divine revelation, this note will consider simply the unwarranted use made of the authoritative name of Augustine. The Augustine who did maintain such prerogatives as belonged to the Roman Pontiff was Augustine Triumphus, who wrote at the close of the 13th century. But the great Augustine, the church father and theological authority of the close of the 4th and beginning of the 5th century, A.D., furnishes the most explicit testimony against the foregoing assertion of this encyclical. The main passage quoted to sustain the doctrine promulgated by the Vatican decree and reaffirmed so strenuously in this papal encyclical is itself a proof of the strongest kind against that doctrine.

What is purported to be quoted as given in the authorized translation of the encyclical is the statement that "the church, as is evident to all, possesses the supreme authority of the Apostolic See through the episcopal succession." (See p. 18.) But Augustine does not speak in this passage of the authority of the Apostolic See at all. He speaks of the authority of the church, "which," he says, "even by the confession of the human race has obtained from the Apostolic See, through the succession of bishops [or presbyters], . . . the height of authority"; "*quae usque ad confessionem generis humani ab apostolica Sede per successiones episcoporum . . . culmen auctoritatis obtinuit.*" (Augustini Opera, Benedictine Edition, Tom. viii., p. 69; also "Nuntius Romanus," p. 163.)

It is entirely misleading to conduct the argument from this quotation, as if "Apostolic See" meant "Roman See," or as if there were only one "Apostolic See" and that at Rome. Augustine in this passage is evidently tracing the authority of the church in his day from the See of the apostles collectively considered down through all the succession of bishops to his own times. That the expression "Apostolic See"—in the Latin, "*apostolica sedes*," or "*apostolica cathedra*"—has this collective sense in Augustine, and that his repeated use of the plural "successions" in his reference to the "*successiones episcoporum*" or "successions of bishops [or presbyters]" cannot refer exclusively to an episcopal succession at Rome, but to the successions of bishops or presbyters throughout the whole church in which were many Sees just as truly apostolic as the See of Rome, is made certain by another passage in his writings which this encyclical does not quote, where he speaks of the church as "the

Christian Society which, through the *Sees* of the apostles and the *successions* of bishops, is diffused by a certain propagation throughout the world"; "quae per sedes apotolorum et successiones episcoporum certa per orbem propagatione diffunditur." (Opera Augustini, Tom. ii., p. 1028, Mignis Patrologiae Cursus Completus, Tom. xxxiii.)

Another part of this first quotation from Augustine in this encyclical is as follows in the Latin: "Cui nolle primas dare, vel summae profecto impietatis est, vel praecipitis arrogantiae"—"to be unwilling to give the first place to her [the church] is certainly most impious and recklessly arrogant." (Opera Augustini. Bened. Ed., Tom. viii., p. 69.) This bears hard on the Pontiff himself and the Vatican council, for to claim that the Pontiff's definitions are of themselves, and not from the consent of the church, the final and authoritative rule of faith, is certainly "to refuse to the church the primacy," and this, Augustine says, "is most impious and above measure arrogant." All that the Pontiff's encyclical accomplishes, then, by this citation from Augustine, is to convict its "infallible" author of the utmost arrogance and impiety.

Further on, the author of this encyclical quotes from Augustine's letter to Glorius, Eleusius and others, usually numbered as "Letter 43," a statement which, taken by itself, might seem to support a certain primacy in the church of Rome. It speaks of "the Roman church in which the primacy of the Apostolic See has always flourished"; "Romanae ecclesiae, in qua semper apostolicae cathedrae vigerit principatus." (See "Nuntius Romanus," p. 173; also Aug. Op., Mign., Tom. ii., p. 163; and Bened. Ed., Tom. ii, p. 91.) But this does not mean that the authority of the Apostolic See is identical with that of the Roman church. The statement is that the authority of the Apostolic See had always flourished in the particular locality of the church at Rome; while the implication is that it had not always flourished in other parts of the universal church. This is another instance of the utmost impiety and arrogance in assuming that the Roman church is equivalent to the Catholic or universal church.

But this same letter gives a fuller and clearer statement on the point in question, in the light of which latter statement the former must be interpreted. Why did not the "infallible" Pontiff show the candour and fairness of an ordinary fallible author, and quote, or at least refer to, the following passage in the same letter? In reference to the unjust use of authority by the bishops of Rome about which certain persons were complaining, Augustine says: "As if it could

not be said and most justly said to them concerning this, Behold, we may think that those bishops who judged at Rome were not good judges; there was yet remaining the plenary council of the universal church, where a cause can be prosecuted even with these judges themselves, in order that if they were convicted of having given wrong judgment, their sentences might be rendered null and void"; "Quasi non eis ad hoc dici posset et justissime dici, Ecce, putemus illos episcopos, qui Romae judicarent, non bonos judices fuisse; restabat adhuc plenarium Ecclesiae universae concilium, ubi etiam cum ipsis iudicibus causa posset agitari, ut si male judicasse convicti essent, eorum sententiae solverentur." (Patrologiae Cursus Completus, Opera Augustini, Tom. ii. p. 169.)

According to Augustine, then, the See of Rome was only one of the Sees at which an inspired apostle had been originally in authority. And the successions of bishops or presbyters at all these Sees, including that of Rome, like the successions of bishops or presbyters at other Sees or centres of ecclesiastical life where no apostle had ever been, even in his day, long after the decease of the apostles, were on a perfect equality. The bishops at Rome were like all their brethren—liable to be convicted by an Œcumenical Council of having given wrong judgment in the local courts. And this proves, by the authority of Augustine, what the encyclical in question confirms, that the bishop of Rome to-day, notwithstanding his assumption of infallibility, is like the bishops of Rome in Augustine's day: liable to serious error. His distortion and perversion of historical testimony in an *ex cathedra* and "infallible" papal document is evidence of the deteriorating effect of Romanism on its own ultimate standard of moral obligation, and thus of its hostility to civil and religious liberty.

[The extraordinarily wide circulation given to this papal encyclical both in its original Latin and in translations, with a view to induce Christians generally to believe that the great problem of "the unity of the church" can be solved only by submission to the primacy and infallibility of the Roman Pontiff, must be the plea for adding this extensive note to an already extensive discussion.]

Members of Convention.

THE following list includes the names of (1) Delegates to the Convention, intimated by Congregations; (2) Members of the Church present at the Convention; and (3) Young People and other Adherents of the Church present at the Convention. The Executive have not been able to secure a complete list. The addresses given are usually those of the Congregations to which the several persons belong:—

Adams, Alex.,	Pittsburgh.	Baird, John.	Glasgow
Adams, Alex.,	Drimbolg.	Baird, Martha,	„
Adams, Alex.,	Greenock.	Baird, M. M.,	„
Adams, Alex.,	Port-Glasgow.	Ballantyne, R.,	„
Adams, Isa.,	New York.	Ballantyne, Mrs.,	„
Adams, Professor,	„	Ballantyne, Maggie,	„
Adams, Robert,	Glasgow.	Ballantyne, Nicholas,	„
Adams, R. A.,	„	Barclay, Elizabeth,	„
Adams, Minnie.	Rathfriland.	Barclay, George,	Airdrie.
Agnew, Samuel,	Belfast.	Barclay, Janet,	Glasgow.
Agnew, Mrs.,	„	Barclay, John,	„
Alexander, John,	„	Barclay, Peter,	„
Allan, Thomas,	Glasgow.	Barclay, Mrs.,	„
Allan, Annie,	„	Barr, James,	Greenock.
Allen, Rev. R.,	Newtownards.	Barr, James,	Glasgow.
Allison, John,	Airdrie.	Barr, John,	Paisley.
Anderson, Mrs.,	Newtownards.	Barr, Joseph,	London.
Anderson, Wm.,	Philadelphia.	Barr, Susan,	Paisley.
Arbuckle, James,	Glasgow.	Beattie, John,	Lasswade.
Archer, Josias T.,	Dromore.	Beaumont, John,	Kellswater.
Baillie, Sarah E.,	Glasgow.	Bell, Henry,	Glasgow.
Baird, Hugh,	„	Bell, Mrs.,	„
Baird, Mrs.,	„	Bell, John,	Dromara.
Baird, Catharine,	„	Bell, Joseph,	Wishaw.
Baird, Hugh, junr.,	„	Bell, Thomas,	Belfast.
		Bennett, T. E.,	Philadelphia.

Benagh, Samuel, Rathfriland.	Calderwood, Mrs., Glasgow.
Benagh, Mrs., „	Calderwood, Martha, „
Black, Duncan, Greenock.	Caldwell, Alex., Greenock.
Black, Mrs., „	Caldwell, Annie, „
Blair, Agnes J., Ballylaggan.	Campbell, John, Loanhead
Blair, Robert, „	Campbell, Martin, Bailiesmills.
Blair, Robert, Convoy.	Carlisle, Alex., Ballylane.
Blair, Thos., Ballylaggan.	Carmichael, Daniel, Glasgow.
Boggs, Hans, Loughbrickland.	Carmichael, Neil J., „
Boggs, Thos., Philadelphia.	Carmichael, R. B., „
Boggs, Mrs., „	Carmichael, Sam., Kellswater.
Boone, Charles, Greenock.	Carmichael, Rose, „
Boone, Mrs., „	Carmichael, Mary, „
Boyce, Thomas, Glasgow.	Carmichael, Thos. H., Glasgow.
Boyd, Hugh, Ballylaggan.	Carson, Minnie, Ballybay.
Boyd, Rev. T., Knockbracken.	Carson, Thomas, „
Boyd, Mrs., „	Carson, Thomas, Dervock.
Boyd, W. S., „	Carson, Wm., Belfast.
Brigham, David, Edinburgh.	Chalmers, Mary, Kellswater.
Brigham, E. K., „	Cheyne, Nelson, Belfast.
Brown, Annie, Greenock.	Clarke, Robert, Dervock.
Brown, Charles, „	Clarke, Mrs., „
Brown, Jessie B., „	Clarke, Robert, Newtownards.
Brown, H. W., Knockbracken.	Clarke, Robert, Jr., „
Brown, J. Stavely, Ballymoney.	Cobine, William, Ballybay.
Brown, Janie A., „	Cochrane, Mrs. A., London.
Brown, Janet, Wishaw.	Coleman, Prof. J. M., Geneva College.
Brown, Jessie A., Glasgow.	Coleman, Rev. W. J., Allegheny.
Brown, Jessie B., Wishaw.	Connell, John H., Glasgow.
Brown, Mrs., Glasgow.	Cook, John, Greenock.
Brown, Thos., Airdrie.	Copeland, Alex., Rathfriland.
Calder, E., Glasgow.	Copeland, Lizzie, „
Calderwood, John, „	Copeland, Richd., Loughbrickland.

Courtney, James,	Belfast.	Dick, Mrs.,	Londonderry.
Craig, Samuel,	Loanhead.	Dick., Rev. Prof., M.A.,	
Craig, Mrs.,	„		Belfast.
Craig, M. J.,	„	Dick, James G.,	„
Craig, Wm.,	„	Dick, Maggie,	„
Crawford, James,	Airdrie.	Dick, Rev. Wm., M.A.,	Mulvin.
Crawford, James,	Loanhead.	Dick, Mrs.,	Bailiesmills.
Crawford, Mrs.,	„	Dick, Thos. G.,	„
Crawford, James,	Greenock.	Dickey, S ,	Larne.
Crawford, Mrs.,	„	Diffin, Robert,	Wishaw.
Crawford, Jeanie,	„	Dinsmore, J. E.,	Kellswater.
Crawford, Tina S.,	„	Dodds, Rev. R. J.,	Mersine.
Crawford, John,	„	Dodds, A. Wycliffe Wylie,	„
Crawford, Mrs.,	Edinburgh.	Dodds, David G.,	„
Crawford, Rod.,	Loanhead.	Donaghy, Wm.,	Faughan.
Crawford, Wm.,	„	Donaldson, Wm.,	Killinchy.
Cromie, Hannah, Rathfriland.		Donnelly, Edw.,	Knockbracken.
Cromie, Rev. J. M'C.,		Donnelly, John,	Belfast.
	Kellswater.	Donnelly, Mrs.,	„
Cromie, Mrs ,	„	Douglas, Rev. Gawin,	
Cunningham, Maggie,			Loughbrickland.
	Morning Sun, Ia.	Douglas, S.,	Dromara.
Cunningham, L ,	Edinburgh.	Dunlop, Rev. R.,	Paisley.
Cunningham, D.,	„	Dunlop, Mrs.,	„
Curry, W. H.,	Ringrash.	Dunlop, Annie,	„
		Dunlop, M. Louisa,	„
Dalrymple, Annie,	Kellswater.	Duthie, J.,	Liverpool.
Darragh, Samuel,	„		
Darragh, Mary,	„	Easson, Rev. Henry,	Cyprus.
Davidson, John,	Paisley.	Easson, Mrs,	„
Davidson, Mrs.,	„	Easson, Mizpah M.,	„
Davidson, Lizzie,	„	Edgar, A. L.,	Belfast.
Davidson, Rev. R. H.,		Edgar, Rev. G.A.,	Olathe, Kans.
	Londonderry.	Elder, Geo. E.,	Boston, Mass.
Dick, J. C., M.A.,	„	Esdale, James,	Magherafelt.

Farquharson, R. C., Greenock.	Gilmour, Thomas, junr.,
Farquharson, Mrs., „	Kilchattan.
Fenton, Mary F., Glasgow.	Glen, David, Faughan.
Ferguson, Rev. S., B.A.,	Glen, John, Glasgow.
Faughan.	Gourlay, James A., „
Ferguson, Wm. A., Grange.	Gourlay, John, „
Finlay, Mrs., Belfast.	Gourlay, Mrs., „
Finlay, M. J., „	Graham, James, Ballybáy.
Findlay, Jane, Philadelphia.	Graham, John, „
Fisher, Alexander, Kellswater.	Graham, W. G., Belfast.
Fleming, James, Edinburgh.	Graham, W. J., Ballybay.
Foster, James C., Ballymoney.	Graham, Dorothy, „
Frazer, M., Glasgow.	Graham, Samuel, Bailiesmills.
Fullerton, Samuel, Drimbolg.	Graham, Mrs., „
Fulton, D. J., Liverpool.	Graham, S. T., Belfast.
Fulton, George S., Glasgow.	Gray, James, Airdrie.
Fulton, Samuel, „	Gray, Jeanie, „
Fulton, Samuel L., „	Gray, John, „
Fulton, T., Belfast.	Gray, John W., „
Gault, Robert, Limavady.	Gray, Mary, Greenock.
Gault, Samuel G., Kellswater.	Green, James, Blairgowrie.
Gault, S. W., „	Gregg, Rev. A. C., B.A.,
George, Rev. H. H., D.D.,	Ballylaggan.
Beaver Falls.	Gregg, John, Glasgow.
George, Rev. Prof. R. J.,	Gregg, Maggie B.,
D.D., Allegheny.	Ballylaggan
Gilchrist, A. S., Delhi, N.Y.	Gregg, Robt. W., Glasgow.
Gillies, Mary, Lochgilphead.	Guthrie, Peter, Hopkinton, Ia.
Gilmour, James, Glasgow.	Haddow, Mrs., Loanhead.
Gilmour, Mrs., „	Haddow, Miss, „
Gilmore, Jean, Philadelphia.	Haddow, Susan, „
Gilmour, Thos., Kilchattan.	Hall, Joseph, Londonderry.
Gilmour, Mrs., „	Hall, Robert, Gourock.
Gilmour, C., „	Hamilton, R., Knockbracken.

Hamilton, W. R., M.D.,	Howie, Annie,	Greenock.
Pittsburgh.	Howie, Eliza,	„
Hamilton, Mrs., „	Howie, Jessie Y.,	„
Hanna, James A., Bailiesmills.	Howie, John S.,	„
Hanna, A. B., „	Howie, Mary D.,	Glasgow.
Hanna, J., Ballenon.	Howie, Robert,	Greenock.
Henderson, John, Glasgow.	Howie, Thomas,	„
Henderson, Mrs., „	Howie, Mrs.,	„
Henderson, Isabella, „	Huey, John,	Belfast.
Henning, Bell, Wilkinsburgh.	Hunter, Eliza,	Edinburgh.
Henry, M., Philadelphia.	Hunter, Sarah,	Paisley.
Henry, James, Kilraughts.	Hutchison, Thomas,	Belfast.
Henry, Thomas, Ballybay.	Hutchison, Mrs.,	„
Henry, Mrs., „		
Henry, Mrs. H., „	Irwin, James,	Glasgow.
Heron, Robert, Wishaw.	Irwin, John,	„
Herron, W. John, Rathfriland.	Irwin, Mrs.,	„
Herron, Mrs., „	Irvine, J. J.,	Ballenon.
Higgins, Alex., Coleraine.		
Hillis, Flora, Glasgow.	Jackson, Agnes,	Pittsburgh.
Hodge, Rev. M., Killinchy.	Jackson, Agnes A.,	
Hodge, W. J., Stranraer.	Philadelphia.	
Hodge, Mrs., „	Jackson, Mrs.,	Limavady.
Hoggan, Mrs., Glasgow.	Jackson, Thomas,	Glasgow.
Hoggan, W. L. Reno, Minn.	Jackson. Mrs.,	„
Hogsett, Mrs., Glasgow.	Jamieson, R. J.,	Philadelphia.
Hogsett, Lizzie, „	Johnstone, Thos.,	Edinburgh.
Holmes, Rev. A., Ballybay.	Johnstone, William,	Glasgow.
Holmes, James, Belfast.	Justice, John,	Dromara.
Holmes, John, Kilraughts.		
Holmes, Robert, Ballymoney.	Kennedy, C.,	Ballylaggan.
Holmes, Thomas, Ballylane.	Kennedy, Rev. Samuel, B.A.,	
Hood, Alex. B., Glasgow.	Limavady.	
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Wiggins, S. W.,	"		land.
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Willson, Mary G.,	Allegheny.	Wylie, Rev. R. C., D.D.,	
Wilson, Robert,	Drimbolg.		Wilkinsburgh.



I N D E X.

Act against Conventicles, 140, 341	Covenants, Obligations of, - 317
Antiquities, Museum of, - 411	,, Solemn League, 339
Augustine and Papacy, - 448	Cromie, Rev. J. M'C., - 160
Ayr, - - - 39, 40	Crossgellioch, - - 58, 59
Ayrsmoss, - - - 42	Cumnock, - - - 58, 63
	Cuthbertson, Sir John N.,
Bass Rock, - - - 93, 347	LL.D., - - - 20
Bibles, Covenanters, 344, 351, 356	
Blackadder's Tomb, - - 94	Dalserf, - - - 46
Blaigowrie, - - - 50, 53	Dalzell, - - - 338, 339
Boggs, Thomas, - - - 221	Darmead, - - - 71, 72
Bothwell Bridge, - - 46, 47	Dick, Rev. Prof., M.A., 223, 421
Britain, Reform in, - - 295	Dick, J. C., M.A., - - 358
,, Romanism in, - - 430	Dick, Rev. W., M.A., - 326
Brown of Priesthill, - - 343	Dodds, Rev. R. J., 80, 201, 305
	Douglas, Rev. G., - - 110
Cambusnethan, - - - 71, 74	Drumclog, - - - 77
Cargill, Donald, - - - 50, 51, 55	Dumfries, - - - 95, 97
Christ, Dominion over Nations, 266	Dunlop, Rev. R., - 120, 212
,, Headship over Church, 223	
Church, Government of, - 212	Eaglesham, - - - 79
,, Praise Service of, - 203	Easson, Rev. H., - - 39
Coleman, Prof. J. M., - 43	Edgar, Rev. C. A., - 99, 203
Coleman, Rev. W. J., 96, 149	Edinburgh, Castle of, - 399
Conventicles, Acts against, 340, 341	,, Grassmarket, - 400
Convention, Members of, - 452	,, Greyfriars, - 403
,, Resolutions by, 309	,, Holyrood, - - 415
Conversazione, Reception, - 120	,, Knox's House, - 408
Covenanted Reformation and	,, Magdalene Chapel, 401
Liberty, - - - 326	,, Public Meeting in, 417
Covenanting, Duty and	,, Scott Monument, 414
Benefits of, - - - 289	,, St. Giles, - - 407
Covenanting Struggle, As-	
pects of, - - - 231	Family Religion, - - 193
Covenants, Acts against, - 340	Fenwick, - - - 83
,, National, - - 337	Flags, Covenanters', - 346, 348.

INDEX.

Geddes, Stool of Janet, -	413	M'Allister, } 59, 125, 159, 183	
George, Rev. } 47, 202, 242, 425		Rev. Dr., } 287, 368, 392, 448	
Dr. H. H. }		M'Clements, R. P., -	306
George, Rev. Prof. R. J.,	104, 193	M'Culloch, Rev. J. D., -	392
Gilchrist, A. S., -	155, 240	M'Donald, John, } 155, 201, 285	
Gillespie, Works of, -	349, 350		307, 391
Glasgow, Meetings in, -	120, 397	M'Donald, Rev. John, B.D.,	295
Greyfriars, -	103, 105, 106, 403	M'Fall, Rev. Thomas,	65, 127
		M'Feeters, Rev. J. C.,	51, 172, 306
Hodge, W. J., -	241	M'Knight, Rev. W., -	156
Houston, Rev. Prof., -	266	Metheny, Dr. S. A. S., -	417
Howie, John, Monument to,	26	Methodist Conference, -	391
„ „ Address by, -	25	Missionary Enterprize, -	393
Hutchison, Thomas, -	265	Moniaive, - - -	98
		Montgomery, Rev. R. C., -	72
Inglis, Grave of, - - -	70	Moore, Rev. A. M., -	289
		Muirkirk, - - -	42, 45
Kerr, Rev. Dr.,	18, 275, 390, 429		
Kilmarnock, - - -	90	Nisbet's Stone, - - -	90
Kirkconnel, - - -	86	North Berwick, - - -	93
Kirkwood, Thomas, -	141, 367		
Knox, Autograph of, -	409	Paton, Captain John, -	345
„ Monument to, - -	49	Paton, Provost, - - -	27
„ Portrait of, - -	409	Peden, Alexander, -	58, 62
„ Pulpit of, - - -	412	Personal Religion, -	186
		Political Dissent, - -	255
Lanark, - - -	64	Praise Service of Church, -	231
Lesmahagow, - -	109, 113	Psalms at Memorial Services,	119
Literature, R. P., -	160, 172		
Lochgoin, Farmhouse of, -	14	Quarrelwood, - - -	95, 96
„ Memorial at, -	15		
„ Relics at - -	345	Ramsey, Rev. John, LL.B.,	{131
Lynd, Rev. John, -	184, 186		{427
Lyons, Rev. A. S., -	91, 391	Rattray, - - -	52
		Reform, in United States,	242, 425
Martin, Rev. Dr.,	83, 134, 157, 289	„ in Great Britain, -	295
Martin, Rev. } 55, 156, 390, 393, 428		Reformation, Attainments of	
D. C., }		Second, - - -	275
		Reformation, Civil Liberty	
Martyr Memorial Services,	36-118	and, - - -	326
Martyrs, Memorials of,	337, 411	Reformation, Temperance, -	421
Maybole, - - -	55		

INDEX.

Reformed Presbyterianism, Aspects of, - - -	231	Rutherford, Works of,	349, 350
Reformed Presbyterianism, Distinctive Principles of, -	142	Secret Societies, - - -	433
Reformed Presbyterianism, Family Religion and, -	193	Shaw, Rev. Dr., - - -	203
Reformed Presbyterianism, Literature of, - - -	160, 172	Skellyhill, - - -	109
Reformed Presbyterianism, Maintenance of, - - -	149	Social Questions, - - -	358
Reformed Presbyterianism, Missionary Enterprize and,	393	St. Andrews, - - -	115
Reformed Presbyterianism, Personal Religion and, -	186	Stevenson, Rev. Dr., - {	94, 138 231, 435
Reformed Presbyterianism, Political Attitude of, -	438	Strathaven, - - -	77
Reformed Presbyterianism, Political Dissent of, -	255	Swords of Covenanters, {	343, 344 345
Reid, William, - - -	185	Teaz, Rev. E., - - -	137, 284, 430
Relics of Covenanters, -	337	Temperance Reformation, -	423
Renwick, Letter of, -	342, 343	Theology in United States, -	418
„ Monument, -	98, 100	Todd, A. B., - - -	31
Resolutions by } - {	309, 390	Tokens, Collection of, - -	348
Convention, } - {	391, 392	Trumbull, Rev. Dr., -	116, 142
Richmond, David, - - -	123	Unfinished Aspects of Cove- nanting Struggle, - - -	231
Romanism, Foe of Liberty, -	368	United States, Reform in,	242, 425
„ Great Britain and,	430	„ Theology in,	418
Rullion Green, - - -	103, 104	Westminster, St. Margaret's and Abbey, - - -	144
Russell, Rev. W., M.A., -	203	Willson, Pro., 78, 129, 183, 317, 418	
		Wylie, J. M., - - -	357
		Wylie, Rev. Dr. R. C.,	86, 256





